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ONE GOSPEL

— OR —

MATTHEW, MARK, LUKE AND JOHN

BLENDED

INTO

ONE CONTINUOUS STORY

TOLD IN

CHRONOLOGICAL ORDER

IN THE EXACT WORDS OF THE EVANGELISTS

— BY —

REV. J. F. G. FINLEY, A. B.

WITH AN INTRODUCTION BY

BISHOP E. R. HENDRIX, D. D., LL.D.

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To
All Those Who Love
the
Lord Jesus Christ
and the
Word of His Grace,
this
New Form
of the
Story Old, Yet Ever New,
is
Most Affectionately
Dedicated.

INTRODUCTION

BY BISHOP E. R. HENDRIX, D. D., LL.D.

THERE were manifest purposes to be served by each of the four Evangelists. Matthew, writing for the Jews, shows the Messiah as fulfilling what Moses in the law, and the Prophets, did write concerning Him; and hence his quotations from the Old Testament are more numerous than all the others. Mark has in mind the Romans, and his gospel, written for them, is of a mighty Leader, the Captain of our salvation, whose power over nature, whether disease or storm, was as notable as His command over the minds of men, when they were silenced alike by His questions and answers. Luke, writing for the Greeks with their love of humanity, shows the Great Physician, ministering to the unfortunate and healing the sick; and tells of the restoring of the lost, and the loving ministries to the one who had fallen among thieves, and of a love that never failed. John, writing late in

life, the most wonderful of all the Gospels, addresses himself chiefly to Christians, giving with his pen what he had so often told with his voice to eager groups of believers. Yet together they make a Four-fold Gospel which it has been the delight of Harmonists to form.

The mission of "One Gospel" is that of an advocate who takes the testimony of his four witnesses and weaves them into one continuous narrative. The four-fold testimony is fused in the mind of the devout student of the Word whose painstaking work has given us this volume. His method is worthy of all praise, and his work will doubtless be as helpful to many readers as it was enchanting to the author, as he fashioned this choice mosaic and found a place for every fragment of the sacred story of the Incarnation.

Paul was wont to say, "according to MY gospel." The Gospel to him was one, the fruit of so much reflection and the theme of so much preaching that he had a property right in it. Each student of God's Word should write his own intellectual and spiritual history in the Gospels, thus fashioning a gospel of his own, wherein he hears the overture of the angels at Bethlehem; the whispered wonder of the shepherds; the murmur of the voices of the multitude, who heard the sermon on the Mount or shared the loaves and fishes on the plain; the swish of the waters of Galilee and the Jordan amid the pauses in eager questions of the disciples; the soft voice of prayer

on Olivet and in Gethsemane; the glad Hosannas of the children and the hoarse mockings of the rabble in Jerusalem: and the glad voices of the angels hovering over Olivet to welcome home their ascending Lord.

It is most gratifying to know that an old college student of mine has been moved by his own clearer vision of his Lord to share his studies with others in giving us the "One Gospel". This helpful volume will make it easier to walk with Jesus in all that wonderful pathway which He trod as He showed us the life of God in terms of humanity. I gladly bespeak for this little book the wide circulation which it deserves.

Kansas City, Mo.

Outline Life of Christ,

Topographical and Chronological.

Part I.

Thirty Years of Private Life.—October B. C. 6—January A. D. 27.

¿1—2. Jerusalem, October, B. C. 6 — March, B. C. 5.

The angel Gabriel, sent from God to the aged priest Zacharias while he is ministering in the Temple, announces to him the promise of a son, who shall be the Forerunner of the Messiah. When the days of his ministration have expired, Zacharias returns to his home in the hill country of Judea, and his wife Elizabeth conceives a son.

¿3—6. Nazareth, March—April, B. C. 5.

In the sixth month of Elizabeth's conception, the angel announces to Mary, a virgin espoused to a man named Joseph, that she should be the Mother of the Messiah; and that her aged cousin Elizabeth had conceived a son six months previous. Mary immediately goes to the home of Elizabeth, where she remains about three months. She then returns to her own home in Nazareth. About this time John is born, named, and circumcised.

Before the marriage of Joseph and Mary, she is found to be with child. Joseph, seeing her condition, purposes to put her away privily; but the angel of the Lord appearing to him in a dream, exonerates Mary, and encourages him to take her as his wife, which he does.

¿6—7. Bethlehem, December, B. C. 5.

Joseph and Mary go to Bethlehem to be taxed. Finding no room in the inn, they lodge in a stable, where Mary brings forth her First-Born Son, and wraps Him in swaddling clothes, and lays Him in a manger. On the same night an angel with a multitude of the heavenly host appears to shepherds in a field near by, announcing the birth of a Saviour. The shepherds hasten to Bethlehem and find the angelic message true. When the Holy Child is eight days old, He is circumcised, and named JESUS.

§8. Jerusalem—Nazareth, February, B. C. 4.

When Jesus is forty days old, they bring Him to Jerusalem, into the Temple, to present Him to the Lord. Simeon receives Him into his arms, and blesses Mary. The aged prophetess Anna speaks of Him. When they have performed all things according to the law of the Lord, they return to their home at Nazareth.

§10. Jerusalem — Bethlehem, February — March, B. C. 4.

Joseph and Mary move to Bethlehem, intending to make that their future home. (See NOTES.) Wise men from the East come to Jerusalem to worship the new-born King of the Jews. When Herod hears this, he is troubled, and all Jerusalem with him. He sends the Wise Men to Bethlehem, where they find Jesus, and worship Him, presenting gifts.

§11. Bethlehem — Egypt — Nazareth, March — May, B. C. 4.

Joseph, being warned in a dream of Herod's purpose to destroy the Infant Jesus, takes Him and His mother and flees by night into Egypt. Herod sends to Bethlehem and destroys all the children under two years old. After the death of Herod, Joseph and Mary return to Nazareth, where Jesus is brought up.

§12. Jerusalem — Nazareth, April, A. D. 8 — January, A. D. 27.

At twelve years of age Jesus goes up to Jerusalem with His parents, to the Passover. When the feast is over, they return a day's journey homeward; but Jesus tarries behind in Jerusalem. Returning in search of Him, they find Him after three days, sitting in the Temple in the midst of the doctors. He then goes down to Nazareth, and lives in subjection to His parents for about eighteen years.

PART II.

Entrance Upon Public Life. — July, A. D. 26. — April, A. D. 27.

§13—14. Bethabara, July, A. D. 26 — January, A. D. 27.

In the fifteenth year of Tiberias Caesar, John begins to preach and to baptize in the wilderness of Judea. When vast multitudes have been baptized, Jesus also comes to John and is baptized of him in Jordan, being about thirty years old.

§16—18. The Wilderness — Bethabara, January — February, A. D. 27.

After His baptism Jesus is immediately led up of the Spirit into the wilderness and is there forty days tempted of the devil.

John is visited by a deputation from Jerusalem to whom he declares the purpose of his ministry and baptism. Jesus returns to John, who points Him out as the Lamb of God. Two of John's disciples follow Jesus, and abide with Him that day. Others join Him later, and they proceed to Galilee.

§19. Cana — Capernaum, April, A. D. 27.

Jesus with the five disciples attends a marriage feast at Cana, where He performs His first miracle. He then goes down to Capernaum with His mother and brethren. After a few days He goes up to Jerusalem to the Passover.

PART III.

The Early Judean Ministry. — April, A. D. 27 — April, A. D. 28.

§20—22. Jerusalem — Judea, April — December, A. D. 27.

Coming into the Temple during this Passover and seeing it filled with unholy traffic and traffickers, Jesus drives them out with a scourge of small cords; and replies to the Jews who demand His authority for this deed. He works miracles, and many believe on Him. — To Nicodemus, who comes to Him by night, He declares the necessity of the New Birth. Leaving Jerusalem with His disciples, He comes into the land of Judea where they tarry probably several months, and baptize. John, who is also baptizing at Aenon again bears witness to Christ. To prevent strife between their disciples, Jesus ceases to baptize, and departs into Galilee.

§23 — 24. Samaria — Galilee, December, A. D. 27 — April, A. D. 28.

On the way to Galilee, they pass through Samaria. Jesus talks to the woman at Jacob's well. He stops two days in Sychar, and teaches the Samaritans, many of whom believe on Him. He comes into Galilee, preaching the Gospel and is gladly received. He goes again to Cana, and thence to Capernaum, where He heals the nobleman's son. After this He spends a few months in retirement, the disciples going to their own homes and to their former occupation. (See Sec. 28.)

§25 — 26. Jerusalem — Galilee, April, A. D. 28.

Jesus goes up to the Passover. He heals the impotent man at the pool of Bethesda on the Sabbath day. The Jews being angry, charge Him with breaking the Sabbath, to which Jesus replies. The Jews being the more angry, seek to kill Him. Hearing of the imprisonment of John the Baptist, Jesus departs into Galilee.

Part IV.

First Period of the Galilean Ministry. — April, A.D. 28 — March, A. D. 29.

§27 — 29. Nazareth — Capernaum, April — May, A. D. 28.

Jesus comes to Nazareth and teaches in the synagogue on the Sabbath day. Though wondering at His gracious words, they yet reject Him. Leaving Nazareth He comes to Capernaum, and dwells there. Here He calls unto Him His disciples to be permanently with Him. Their life-work is typified by a miraculous draught of fishes. The following Sabbath morning He teaches in their synagogue, and heals a man with an unclean devil; in the evening He heals many including Simon's wife's mother.

§29 — 30. Throughout Galilee, May, A. D. 28.

The next morning, rising up a great while before day, Jesus goes out into a desert place to pray. To Peter and others who sought Him, He says He must preach in other towns also. He now goes on his first tour of Galilee, preaching and healing.

§31 — 33. Capernaum, June — July, A. D. 28.

Jesus returns to Capernaum. A great multitude come into and about His house, bringing their sick, whom He heals. Pharisees and doctors of the law from all parts of Galilee and Judea come to hear Him. A paralytic is let down through the roof before Him, whose sins Jesus pronounces forgiven. Jesus is accused of blasphemy. He heals the paralytic and sends him home. The people glorify God.

Jesus retires to the seaside, and teaches the multitude. He calls Levi from the receipt of custom, and he follows Him. On a Sabbath day, as Jesus and the disciples are walking through the fields they pluck and eat the ears of corn, which the Pharisees declare to be unlawful. Jesus defends the act by reference to David's eating the shewbread; and declares also that He is Lord of the Sabbath. On another Sabbath, after teaching in the synagogue, Jesus heals a man with a withered hand. The Pharisees are now filled with madness, and seek to kill Him.

§33 — 35. Near Capernaum, July — August, A. D. 28.

Jesus withdraws to the seashore. Great multitudes come to Him from far and near to hear Him and to be healed. He asks that a boat wait on Him, lest they throng Him. In the evening He goes up into a mountain to pray, and continues all night in prayer. The next morning He chooses and ordains the Twelve. Coming

down into the plain, He is met by a vast throng whom seeing, He goes up again into the mountain; and as they gather about Him, He sits down and delivers the Sermon on the Mount.

§36. Capernaum, July — August, A. D. 28.

The sermon ended, He comes down from the mountain, and enters into Capernaum, followed by the multitude. He heals a centurion's servant. His over-anxious friends thinking He is beside Himself, seek to restrain Him from His incessant labors.

§37—39. Nain — Galilee, August — September, A. D. 28.

Leaving Capernaum, Jesus goes to Nain, followed by His disciples and a great multitude. Here He restores to life a widow's only son. John having heard in prison of the fame of Jesus, sends two of his disciples to inquire of Him whether He be the Messiah. During their visit Jesus performs many miracles of healing; and He bids them go tell John what they have seen. After their departure Jesus pronounces a eulogy on John.

Some time after this Jesus dines with Simon, a Pharisee, and is anointed by a woman who is a sinner. Jesus, knowing Simon's depreciatory thoughts concerning Himself, speaks the parable of the Two Debtors. He continues His tour of Galilee, accompanied by His disciples and certain women.

§40—42. Capernaum—The Seaside, September, A. D. 28.

Returning to Capernaum Jesus casts out a devil, blind and dumb. Some of the Pharisees attribute his power to Beelzebub; others, tempting Him, seek a sign of him from heaven. He replies to them in parables. While He is yet speaking, His mother and brethren come and ask to see Him. He shows who are his true kinsmen. On the same day Jesus goes out of the house to the seaside; and entering into a boat, He teaches great multitudes, speaking to them in parables: the Sower, the Tares, the Mustard Seed, the Hid Treasure, the Pearl of Great Price, etc. At the close of the day the disciples take Him, at His command, even as he is in the ship, and go over the sea. On the way, while He is asleep on a pillow, they are in jeopardy because of a great tempest which arises. They awake Him, and He rebukes the wind and the waves, and there is a great calm.

§43. Gergesa, September — October, A. D. 28.

Early in the morning they arrive at the opposite shore, the country of the Gergesenes; and there meet Him two demoniacs, coming out of the tombs. Jesus heals them, and permits the legion of devils to go into a herd of swine; and the whole herd runs down a steep place into the sea, and perish. When the Gergesenes learn these things, they all beseech Him to depart out of their coasts. The

healed demoniacs desire to go with Him; but He bids them go tell what the Lord has done for them. Jesus returns to Capernaum.

§44—45. **Capernaum, September—October, A. D. 28.**

The waiting multitudes welcome his return. Matthew Levi makes him a great feast. Many publicans and sinners eat with Him. The Pharisees murmur. Jesus tells them He came not to call the righteous, but sinners to repentance. At the same time he explains to some of John's disciples certain questions about fasting, and speaks the parables of the Patched Garment, and the Wine Bottles. While He is yet speaking, Jairus, a ruler of the syngogue, comes, and falling at His feet, beseeches Him to come and heal his little daughter. On the way thither Jesus heals a woman with a bloody issue. During this delay a messenger comes and announces to Jairus the death of the child; whereupon he worships Jesus, saying, My daughter is even now dead: but come and lay Thy hand on her, and she shall live. Jesus proceeds to the house, and restores her to life.

§46. **Capernaum, October—November, A. D. 28.**

Jesus returning from the house of Jairus, is followed by two blind men, whom he heals, charging them to tell no man of it; but they spread abroad His fame. As they go out they bring unto Him a blind man with a dumb devil whom Jesus heals, at which the multitudes are astonished; but the Pharisees renew their old charge, that He casts out devils by Beelzebub.

§47—49. **Galilee—Nazareth, October—November, A. D. 28.**

Jesus with the disciples now goes into lower Galilee. He again visits Nazareth, and is a second time rejected. He makes a circuit of the surrounding towns, during which He commissions and sends out the Twelve. Jesus now hearing of the death of John the Baptist, returns to Capernaum, whither the disciples come to Him. Some weeks later Herod hears of the fame of Jesus, and thinks He is John risen from the dead.

PART V.

Latter Part of the Galilean Ministry. — April—November, A. D. 29.

§50—51. **Capernaum—The Sea—Bethesda, April, A. D. 29.**

Jesus seeing that the disciples need rest, takes them by ship across an arm of the sea to a desert place, seeking seclusion. But the multitudes see them departing, and run along the shore and come to

Him as soon as they land. He spends the day in teaching and healing, and at even He feeds the five thousand. Then, at Jesus' command, the disciples depart by ship for Capernaum, while he sends the multitudes away. Being alone on the land He spends the night in prayer. At the fourth watch Jesus walks on the water to the disciples, who are still on the sea, having been retarded by an adverse wind. They are frightened at seeing Him. Peter walks on the water toward Jesus; but beginning to sink, he is saved by the Lord. They enter the ship, and soon reach the shore of Gennesaret.

§51—53. Gennesaret—Capernaum, April—June, A. D. 29.

The people bring unto Him their sick, whom He heals. He then proceeds to Capernaum, where He is soon surrounded by the multitudes whom He had fed the day before, and to whom He now speaks concerning the Bread of Life. Many of His followers are offended at His words, and walk no more with Him. About this time the disciples are criticised by the scribes and Pharisees for eating with unwashen hands. In reply Jesus charges them with hypocrisy and with exalting the traditions of men above the commandments of God; and shows what does and what does not defile a man.

§54—56. Tyre and Sidon—Decapolis, June—July, A. D. 29.

Jesus goes into the coast of Tyre and Sidon with the Twelve, seeking seclusion and rest; but he cannot be hid. He heals the Syrophenician woman's daughter, commending the woman's faith. Departing thence He comes into the region of Decapolis, where He heals many, and feeds four thousand. He then takes ship and returns to Capernaum.

§57—58. Capernaum—Bethsaida, July—August, A. D. 29.

Again the Pharisees and Sadducees seek of Him a sign from heaven. He replies that no sign shall be given that generation but the sign of the prophet Jonas. Leaving them He crosses the lake to Bethsaida, discoursing to His disciples on the way about the leaven of the Pharisees and of the Sadducees, and of Herod. Here He heals a blind man.

§59—63. Jerusalem, October, A. D. 29.

Jesus goes up to the feast of Tabernacles, not openly but in secret. The Jews make secret inquiry about Him. About the middle of the feast Jesus goes into the Temple and teaches, to the astonishment of the Jews. There is a diversity of sentiment about Him, some wishing to arrest Him, and some believing on Him. While at this feast the Pharisees seek to obtain his condemnation of an adulteress, whom they bring to Him; but by His answer He puts them to confu-

sion, and sends the woman away uncondemned. He delivers a second discourse which so enrages some that they attempt to stone Him. Going out from them He heals a man blind from birth. It being the Sabbath, the Pharisees are offended. After a thorough examination of the case, they excommunicate the man, who afterward meets Jesus and worships Him. In reply to the questioning Pharisees, Jesus delivers the discourse on "I am the Good Shepherd." There is a division of sentiment again, some saying He hath a devil.

§64—66. **Caesarea Philippi, October—November, A. D. 29.** Leaving Jerusalem Jesus comes into the regions of Caesarea Philippi. On the way He asks the disciples what the public opinion, and what their own, is concerning Him. The opinions of men vary, but Peter declares Him to be the Christ, the Son of the living God. He blesses Peter, but charges him to tell no man that He is the Christ. He then declares to them His approaching sufferings and death, for which Peter rebukes Him, and is himself rebuked by the Lord. Calling the people to Him, He speaks to them of Self-denial, Cross-bearing, Profit and Loss, and of final Rewards.

About six or eight days after these sayings, Jesus goes up into a mountain to pray, and is transfigured before Peter, James and John. As they come down He charges them to tell the vision to no man till after His resurrection; and also explains the prophecies concerning the coming of Elias. The next day they come to the other disciples, and He sees a vast multitude about them, and the scribes questioning with them over a case of lunacy which they could not cure. Jesus heals the lunatic child, and explains to the disciples the cause of their failure.

§67—69. **Galilee—Capernaum, October—November, A. D. 29** Proceeding as privately as possible through Galilee, they come to Capernaum. On the way Jesus again speaks to His disciples of His approaching death and resurrection. At Capernaum they are approached by the tax collector. Peter is sent to catch a fish which should have the tribute money in its mouth. A reasoning having arisen among the disciples about who should be greatest, Jesus discourses to them on True Greatness, Offences, Trespasses and Forgiving; and delivers the parable of the Unmerciful Servant.

PART VI.

The Peraean Ministry.—November, A. D. 29—April, A. D. 30.

§70—80. Peraea—(Samaria), November—December, A.D. 29.

The time being near when He should be received up, He steadfastly sets His face toward Jerusalem, and sends messengers before Him. These not being received by a certain Samaritan village, James and John wish to call down fire from heaven and destroy the place; but Jesus rebukes the angry disciples, and goes to another village. In the way He replies to certain who propose to follow Him. He now appoints other Seventy also, and sends them before Him whither He is to follow. He upbraids certain highly favored but unrepentant cities, and then departs, journeying through Peraea toward Jerusalem. The Seventy return with joy. Jesus receives them, and and gives the gracious invitation to all the heavy laden.

While in Peraea Jesus is followed by great multitudes, whom He teaches, healing their sick. In reply to a certain lawyer who asks the way of life, Jesus speaks the parable of the Good Samaritan. He gives His disciples a form of prayer, and adds the parable of the Friend at Midnight, and other instructions concerning prayer.

Being invited by a Pharisee to dine with him, Jesus sits down to meat without washing, which offends His host. Jesus denounces the Pharisees and lawyers for their hypocrisy, and warns His disciples against them. One of the company asks Him to make his brother divide the inheritance with him; whereupon Jesus speaks the parable of the Rich Fool, and shows the folly of anxious thought, and the necessity of being ever ready for His coming. In reply to those who tell Him of certain Galileans whose blood Pilate had mingled with their sacrifices, He declares the necessity of universal repentance, and speaks the parable of the Barren Fig Tree. He proceeds toward Jerusalem, teaching in the villages by the way. He replies to one who asks, "Lord, are there few that be saved?" The same day he is warned against Herod. He bemoans Jerusalem.

§81—82. Bethany—Jerusalem, December, A. D. 29.

He comes to Bethany, and Martha receives Him into her house. She murmers against her sister Mary, because she is left to serve alone, and is gently rebuked by the Lord. He comes to Jerusalem, to the feast of the Dedication. The Jews gather about Him, and ask that He tell them plainly if He be the Christ. Being greatly offended at His reply, they seek to kill Him; but he goes away to Bethabara beyond Jordan, and abides there.

§83—90. Bethabara, January, A. D. 30.

While in this region Jesus dines with a chief Pharisee on the Sabbath, and heals a man with the dropsy. He rebukes the selfishness and pride of those guests who chose the chief seats at the table, and speaks the parable of the Great Supper. He admonishes the multitudes that follow Him to first count the cost of discipleship. The Pharisees murmur because He receiveth sinners, and eateth with them; whereupon He speaks the parables of the Lost Sheep, the Lost Piece of Money, the Prodigal Son, the Wasteful Steward, Dives and Lazarus; and also concerning Offenses, Forgiveness, and Faith.

§91—92. Bethany—Ephraim, January—February, A. D. 30.

Lazarus being sick, his sisters send word to Jesus. After two days Jesus departs for Bethany with the disciples, and raises Lazarus, after he had been dead four days. Many of the Jews who see these things believe on Him; but some report to the Pharisees, who hold a council to kill Him. Jesus departs to Ephraim, and there abides with His disciples.

§93 — 102. Ephraim — Road to Jerusalem, February—March, A. D. 30.

The passover being nigh at hand, many go up to Jerusalem; and they seek for Jesus, questioning among themselves concerning Him. Jesus now goes up to the Feast; but many things transpire on the way. He heals ten Lepers. The Pharisees demand of Him when the kingdom of God shall come, to whom He replies, and continues to speak to His disciples on the same subject. He speaks the parables of the Unjust Judge, and of the Pharisee and Publican. The Pharisees question with Him concerning Divorce. Little children are brought to Him, and He blesses them. In the way a rich young ruler comes running to Him to know how he may inherit eternal life. He fails, through love of money, to meet the conditions as stated by the Lord; whereupon Jesus warns His disciples against the dangers of riches. He declares to Peter what shall be the rewards of those who forsake all to follow Him, and speaks the parable of the Laborers in the Vineyard. As they proceed toward Jerusalem the disciples become alarmed. Again He tells them privately of the things soon to befall Him; but they understand not. James and John, with their mother, come with their ambitious request, which is denied. The ten are much displeased with James and John.

§103—106. Jericho—Bethany, March, A. D. 30.

They come to Jericho, where He heals two blind men, one of whom is named Bartimaeus. Here He meets Zacchaeus, and is entertained at his house. He speaks the parable of the Pounds. Leaving

Jericho they come to Bethany. Here Simon the leper makes Him a supper, Martha, Mary and Lazarus being present. While at supper Mary anoints the head and feet of Jesus. Many of the Jews come to see Him and Lazarus, and believe on Him. The Pharisees consult to put Lazarus also to death.

PART VII.

Passion Week—April 2d—April 9th, A. D. 30.

§107. Bethany—Jerusalem, Sunday, April 2nd, A. D. 30.

The next day after the anointing, Jesus proceeds to Jerusalem. When near the city He sends for a young ass, upon which He rides. Vast multitudes attend Him, and make great demonstrations of joy. Beholding the city from Mount Olivet, He weeps over it. He enters into Jerusalem, and into the Temple. All the city is moved; and the children cry, Hosanna to the Son of David. He heals the blind and lame. In the evening He goes to Bethany with the Twelve, and lodges there.

§108. Bethany—Jerusalem, Monday, April 3d.

Leaving Bethany early in the morning they return to Jerusalem. On the way Jesus sees a fig tree; and being hungry He seeks fruit thereon; but finding none He curses the tree. He proceeds to Jerusalem, and entering into the Temple He cleanses it a second time. The rulers seek to destroy Him; but during the day He teaches in the Temple, and at even He goes to Olivet for the night.

§109—124. Olivet—Jerusalem, Tuesday, April 4th.

Coming again to Jerusalem they see the fig tree dried up from the roots. In reply to Peter's notice of it, Jesus speaks to them concerning faith. Many come early to the Temple to hear Him as He teaches. The Pharisees question His authority; and Jesus replies with a question concerning John's baptism. He speaks to them in parables: the Two Sons, the Wicked Husbandmen, the Marriage Feast. Seeking to entangle Him in His talk, they question Him concerning Tribute, the Resurrection, the Greatest Commandment. He puts to them a question, how Christ can be both Son and Lord of David. He again denounces the Scribes and Pharisees as hypocrites, and again bewails Jerusalem. Seeing how the people cast gifts into the treasury, He commends above all a poor widow who casts in two mites. Certain Greeks desire to see Jesus. He speaks of His death; and while He is praying, a voice is heard from heaven.

He now leaves the Temple for Mount Olivet. As He goes out His disciples speak to Him of the splendor of the Temple buildings, to which He replies, that all shall be utterly destroyed. When he is

at Mount Olivet He discourses to the disciples of things to come, speaking the parables of the Ten Virgins, and the Talents. He tells them that after two days, at the approaching Passover, He is to be crucified. That night the chief priests hold a council; Judas goes to them and sells his Lord for thirty pieces of silver.

Bethany, Wednesday, April 5th.

Jesus spends this day in retirement, probably at Bethany, in the home of Martha.

§125—128. Bethany—Jerusalem, Thursday, April 6th.

Jesus sends Peter and John into the city to make ready the Passover. In the evening He comes with the Twelve to the room prepared for them, and sits down to supper. Observing a strife among them for the seats of honor, He reproves them, rising from supper and washing their feet. While they are eating Jesus is troubled, and declares that one of them shall betray Him. They in great sorrow ask, one by one, Lord, is it I? Receiving no direct answer, Peter beckons John to ask Him who it is. Jesus gives John an answer which he alone hears. Judas then asks (probably in a whisper) Master, is it I? Being answered in the affirmative, he goes immediately out. Jesus then institutes the Eucharistic Supper.

After supper He converses with the disciples, forewarning Peter of his fall, and all of them of future tribulations; giving them the promise of the Comfortor and of His coming again to receive them unto Himself, and ending with the Intercessory Prayer.

§129—130. Gethsemane, Thursday Night.

Jesus now goes forth with the Eleven and enters into the garden of Gethsemane. Directing them to pray, lest they enter into temptation, He retires from them and prays. In His great agony He sweats drops of blood. An angel comes and strengthens Him. Three times he prays the same prayer. Returning to the disciples after each prayer, he finds them sleeping for sorrow. At last He awakens them with the announcement that the traitor is at hand.

While He yet speaks, behold, an armed band, led by Judas, comes to arrest Him. Judas, going before them, comes to Jesus and kisses Him as a sign to those who should take Him. Hearing the disciples ask for permission to smite with the sword, Judas is frightened and returns to the mob. Jesus now goes forth to them, but they go backward and fall to the ground. Gaining courage they come and lay hands on Him, at which Peter draws his sword and cuts off the right ear of Malchus, a servant of the high priest. Jesus rebukes Peter, and heals Malchus. Then they bind Jesus and lead Him away, and all the disciples forsake Him and flee.

§130 — 134. **Jerusalem, Friday Morning, April 7th.**

They bring Jesus to Annas first, and he sends Him bound to Caiaphas the high priest. Peter and John follow Him afar off into the high priest's palace, where Peter denies Him; but afterward he goes out and weeps bitterly.

Jesus is first examined by Caiaphas, and then tried before the whole council. Not being able to prove anything against Him, Caiaphas solemnly adjures Him to tell whether He be the Christ. He answers that He is. Upon this confession they condemn Him. The guard now mock Him, and subject Him to many shameful indignities. When it is day the council again assembles, and again appealing to Him, He makes the same confession, when they all condemn Him to death. They bind Him and lead Him to Pilate to be legally sentenced.

They themselves go not into the judgement hall, lest they be defiled. Pilate therefore comes out to them, and demands to know His crime. Hearing no specific charge, Pilate bids them take Him and try Him according to their law. They then accuse Him of sedition, and say He ought to die. Pilate goes into the judgement hall and questions Jesus, and then comes out to the Jews and says he finds no fault in Him. But they accuse Him of many things, to which Jesus makes no reply. Pilate learning that Jesus is a Galilean and of Herod's jurisdiction, sends Him to Herod who is then in Jerusalem. Herod questions Him in many words; but Jesus answers nothing. Herod with his men of war mocks Him, and sends Him back to Pilate. Pilate again declares Him innocent, and proposes to chastise Him and let Him go. Pilate's wife sends to him a message of warning. He reminds the Jews of the custom of releasing one prisoner at the Passover, and proposes Jesus, but they choose instead Barabbas, a notable robber. After several vain attempts to save Jesus, Pilate yields to their demands. Jesus is then scourged, and led in to the Praetorium, where He is shamefully treated by the soldiers. Pilate again brings Jesus out to the Jews, and again declares Him innocent; but they say He ought to die because He claimed to be the Son of God. Pilate is now greatly alarmed, and once more endeavors to save Him, but fails. Ascending the tribunal, he pronounces the final sentence, and Jesus is led away.

Judas, seeing that He is condemned returns the thirty pieces of silver to the chief priest, and goes and hangs himself, and falling headlong his bowels gush out. With the thirty pieces of silver they buy the Potter's field.

§135 — 137. Calvary, Friday, April 7th.

Jesus, bearing His cross, is led away to Calvary, with two thieves, to be crucified. On the way they relieve Him of the cross, compelling Simon of Cyrene to bear it. Many follow and bewail Him, to whom Jesus turns and speaks. Arriving at Calvary they offer Him the stupefying drink, but He refuses it. He is then crucified, and the two thieves with Him.

The soldiers divide His garments among them, casting lots for His coat. Pilate places over His head the inscription, THIS IS JESUS OF NAZARETH THE KING OF THE JEWS, which the Jews seek in vain to have changed. As Jesus hangs on the cross, He is reviled by many, including the chief priests and rulers. Jesus seeing his mother and John standing near, addresses them as mother and son; and John takes her to his own home.

From the sixth to the ninth hour there is darkness over all the land. About the ninth hour Jesus cries with a loud voice, Eli, Eli, lama sabacthani? After this He says, I thirst, and they give Him vinegar to drink. He cries out again, commending His spirit to God, and bows His head and dies. There is a great earthquake, which, with other things, convinces the centurion in charge that He was the Son of God.

The Jews, unwilling that the bodies remain on the cross during the Sabbath, ask Pilate to have them dispatched at once, and taken down. The soldiers therefore proceed to break the legs of the two thieves; but finding that Jesus is already dead, they break not His legs, but pierce His side with a spear, and water and blood gush out.

Joseph of Arimathea goes to Pilate and begs the body of Jesus. Pilate, learning from the centurion that Jesus is truly dead, orders the body to be given him. Joseph, assisted by Nicodemus, buries the body in his own new tomb near by. Certain women, when they have seen Him buried, return home and prepare for His embalming.

§138. Saturday, April 8th.

During this day, the body of Jesus, and the hopes of His disciples, lie buried in Joseph's new tomb. The Jews go to Pilate and obtain permission to seal the sepulchre and place a watch, lest His disciples steal away the body, and then say that He had risen from the dead.

§139 — 142. Sunday, April 9th.

At the first dawning of this memorable day, the Lord of Life comes forth from the grave. Soon after His resurrection an angel

descends and rolls away the stone from the door of the sepulchre, and sits upon it; and there is a great earthquake, and many graves are opened, from which the dead saints arise.

The women coming early in the morning to annoint the body of Jesus, find the stone rolled away, and entering into the tomb they find not the body. Mary Magdalene then runs to tell Peter. The others entering the second time into the tomb see an angel, who tells them that Christ is risen, and bids them go tell His disciples. Being frightened and much perplexed, they come out of the tomb, and are met by two angels, who also assure them of His resurrection. They then go away to tell the disciples.

When they are gone, Peter and John come running to the sepulchre, followed by Mary Magdalene. When they have seen the empty tomb and the graveclothes, John believes, but Peter wonders. They then return home; but Mary stands at the grave, weeping. Looking into the sepulchre, she sees two angels, who converse with her. Turning about she sees Jesus, who makes Himself known to her, and sends a message by her to His disciples. She then hastens to the other women, and they all go to tell the disciples. As they go they meet Jesus, and worship Him. They come to the weeping disciples, and tell them they have seen the risen Lord; but they believe them not. The watch report to the chief priests all that had happened at the grave, and are bribed to tell a false story.

Sometime during this day the Lord appears to Peter; and in the afternoon He appears in another form to two disciples on their way to Emmaus, and journeys with them; but they know Him not. They recognize Him in breaking of bread at their supper table, and He vanishes out of their sight. They return the same hour to Jerusalem, and report to the Eleven and others whom they find assembled together; but they are not believed. While they are yet speaking Jesus appears to them in the room, the doors being shut, and upbraids them for their unbelief. He shows them His hands and feet, and eats with them. He blesses and recommissions them.

§143. Jerusalem, Sunday, April 16th.

Thomas, not being present with the others on the previous Sunday evening when Jesus appeared to them, is skeptical. Jesus now appears to him, with the rest, and convinces him.

§144—146. Galilee, April—May, A. D. 30.

In obedience to the command of the Lord the disciples have returned to Galilee. Some of them spend a night of fruitless toil

in fishing on the sea of Tiberias. In the early morning Jesus stands on the shore, and directs them where to cast the net, when they inclose a great multitude of fishes. Then they know it is the Lord. When they come to shore Jesus feeds them with bread and fish already prepared. He questions Peter concerning his love for Him, and reveals the manner of his death.

After this the Eleven go away into a mountain in Galilee, where Jesus appears to them and about five hundred others at one time, some of whom doubt. He commands them to go teach all nations, and to baptize. Afterward He is seen of James; and then of all the apostles, doubtless many times, while they tarry in Galilee.

§147. Bethany — Jerusalem, May 18, A. D. 30.

The apostles having returned to Judea, and being assembled together in or near Jerusalem, Jesus meets with them on the fortieth day after His resurrection. He replies to their question about the restoration of the kingdom, and bids them tarry at Jerusalem for the baptism of the Holy Ghost. He then leads them out toward Bethany; and lifting up His hands and blessing them, He is parted from them, and carried up into heaven. As the apostles behold Him ascending, two angels stand by them, and assure them of His coming again.

EXPLANATORY.

The aim of the compiler of "ONE GOSPEL" was: To reproduce EVERY STATEMENT of all the Evangelists, whether affirmation, question, or exclamation, in the exact words of the Evangelists, using EVERY WORD used by any of them which in any way modifies their statements; and to BLEND the whole into One Continuous Story, in which all the events, teachings and sayings of our Lord should follow each other in Chronological order.

Four different types are used to indicate from which Gospel every word is taken; and the words Matt., *Mark*, **Luke**, and *John*, printed at the top of each page in these several types, furnish a ready key.

The numerals at the top of each page indicate the chapters in the Gospels where the subject matter on that page will be found. The superior figures in the text refer to the Notes in the back of the book. The section numerals in the margin correspond to those in the "Outline Life"; and this may serve as a convenient Table of Contents.

Words inclosed in brackets are not found in the Gospels. In a very few instances, to avoid repetition or to give greater clearness, a pronoun instead of the noun has been used, and *vice versa;* and in all such case the text-word is printed in the margin and referred to by an asterisk(*).

The text has been divided into sections, and these into brief paragraphs, in which the endeavor has been to give a separate section to every general subject, and a paragraph to every leading thought or fact.

ONE GOSPEL

THE BEGINNING OF THE GOSPEL OF JESUS CHRIST, THE SON OF GOD. §1 Preface: By Mark;

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the Only Begotten of the Father,) full of grace and truth. By John;

Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the By Luke.

beginning were eyewitnesses, and ministers of the word; it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things, wherein thou hast been instructed.

§2

The Forerunner of Christ:

John's Parents.

There was in the days of Herod, the king of Judea, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. And they had no child, because that Elisabeth was barren, and they both were now well stricken in years.

And it came to pass, that while he executed the priest's office before God in the order of his course, according to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. And the whole multitude of the people were praying without at the time of incense. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. And when Zacharias saw him, he was troubled, and fear fell on him. But the angel said unto him,

John's Birth, Character, and Work Foretold.

Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many

of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

Disbelief—Dumbness.

And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years. And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings. And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

And the people waited for Zacharias, and marveled that he tarried so long in the temple. And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple; for he beckoned unto them, and remained speechless.

And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house. And after those days his wife Elisabeth conceived, and hid herself five months, saying, Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men.

§3

The Mother of our Lord.

And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art

highly favored, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her,

The Annunciation

Fear not, Mary: for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her,

The Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee: therefore also that Holy Thing which shall be born of thee shall be called the Son of God. And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age; and this is the sixth month with her who was called barren. For with God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

§4

Mary visits Elizabeth.

And Mary rose in those days and went into the hill country with haste, into a city of Juda; and entered into the house of Zacharias, and saluted Elisabeth. And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost: and she spake out with a loud voice, and said,

Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord.

Benedictus of Elizabeth.

And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed. For he that is mighty hath done to me great things: and holy is his name. And his mercy is on them that fear him from generation to generation. He hath showed strength with his arm; he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things; and the rich he hath sent empty away. He hath holpen his servant Israel, in remembrance of his mercy; as he spake to our fathers, to Abraham, and to his seed forever.

Magnificat of Mary.

And Mary abode with her about three months, and returned to her own house.

§5

John is Born, Circumcised, and Named

Now Elisabeth's full time came that she should be delivered; and she brought forth a son. And her neighbors and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her.

And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his

father. And his mother answered and said, Not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, how he would have him called. And he asked for a writing table, and wrote, saying, His name is John. And they marveled all. And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God. And fear came on all that dwelt round about them: and all these things were noised abroad throughout all the hill country of Judea. And all they that heard them laid them up in their hearts, saying, What manner of child shall this be!

And the hand of the Lord was with him. And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

Zacharias Prophesies.

Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up a horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began: that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham, that he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life. And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins,

through the tender mercy of our God; whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.

And the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel.

§6
The Birth of Christ:

Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying,

Joseph's Vision and Obedience.

Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: and knew her not till she had brought forth her firstborn son.

And it came to pass in those days,[1] that there went out a decree from Caesar Augustus, that all

Joseph and Mary at Bethlehem.

the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, (because he was of the house and lineage of David,) to be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there, the days were

Christ is Born.

accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

§7

Angels and Shepherds:

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them,

Glad Tidings

Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

Gloria in Excelsis.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass,

which the Lord hath made known unto us.

And they came with haste, and found Mary and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

The Shepherds at the Manger.

§8

The Presentation:

And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb. And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord; (as it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;) and to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.

And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed to him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said,

Simeon's Nunc Dimittis, and Benedictus.

Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel. And Joseph and his mother marvelled at those things which were spoken of him. And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (yea, a sword shall pierce through thy own soul also;) that the thoughts of many hearts may be revealed.

Anna.

And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with a husband seven years from her virginity; and she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.[2]

§9

Matthew's Genealogy.

The book of the generation of Jesus Christ, the son of David, the son of Abraham. Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren; and Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram; and Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon; and Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and

Obed begat Jesse; and Jesse begat David the king; and David the king begat Solomon of her that had been the wife of Urias; and Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa; and Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias; and Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias; and Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias; and Josias begat Jechonias and his brethren, about the time they were carried away to Babylon: and after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel; and Zorobabel begat Abiud; and Abiud begat Eliakim; and Elakim begat Azor; and Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud; and Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; and Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.

§10 **The Magi:**

Now when[3] Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born king of the Jews? for we have seen his star in the east, and are come to worship him.

Herod is Troubled.

When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and

scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.

The Star.

When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy.

And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

§11

Flight into Egypt.

And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt: and was there until the

death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time he had diligently inquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

Slaughter of Innocents.

But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead that sought the young child's life. And he arose, and took the young child and his mother, and came into the land of Israel. But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee: and he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene. **And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.**

Out of Egypt.

§12

Now his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem after the custom of the feast. And when they had

Jesus' First Passover.

fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. But they, supposing him to have been in the company, went a day's journey; and they sought him among their kindred and acquaintance. And when they found him not, they returned back again to Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favor with God and man.

"In My Father's Business."

§13 Preaching and Baptism of John.

Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Annas and Caiaphas being the high priests, the word of God came unto John the Baptist, the son of Zacharias, in the wilderness. And he came into all the country about Jordan, preaching a

wilderness of Judea the baptism of repentance for the remission of sins, and saying, Repent ye, for the kingdom of heaven is at hand. For this is he that was spoken of in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of God. *As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.* And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

And John did baptize in the wilderness. Then went out to him Jerusalem, and all *the land of* Judea, and all the region round about Jordan, and were *all* baptized of him in *the river of* Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, [and] to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire.

A Fearless Preacher.

And the people asked him, saying, What shall

What Shall We Do?

we do then? He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

Then came also publicans to be baptized, and said unto him, Master, what shall we do? And he said unto them, Exact no more than that which is appointed you.

And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages.

Greatness and Humility

And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not; John answered, saying unto them all, I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; the latchet of whose shoes I am not worthy *to stoop down and* unloose: He shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire. And many other things in his exhortation preached he unto the people.

§14

Jesus Is Baptized.

Now when all the people were baptized, then cometh Jesus *in those days from Nazareth of* Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him.

And it came to pass, that Jesus also being

baptized *of John in Jordan*, went up straightway out of the water; and praying, lo, he saw the heavens opened unto him, and the Spirit of God, the Holy Ghost, descending in a bodily shape like a dove and lighting upon him: and, lo, *there came* a voice from heaven, saying, Thou art my beloved Son; in thee I am well pleased.

§15
Luke's Genealogy.

And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli, which was the son of Matthat, which was the son of Levi, which was the son of Melchi, which was the son of Janna, which was the son of Joseph, which was the son of Mattathias, which was the son of Amos, which was the son of Naum, which was the son of Esli, which was the son of Nagge, which was the son of Maath, which was the son of Mattathias, which was the son of Semei, which was the son of Joseph, which was the son of Juda, which was the son of Joanna, which was the son of Rhesa, which was the son of Zorobabel, which was the son of Salathiel, which was the son of Neri, which was the son of Melchi, which was the son of Addi, which was the son of Cosam, which was the son of Elmodam, which was the son of Er, which was the son of Jose, which was the son of Eliezer, which was the son of Jorim, which was the son of Matthat, which was the son of Levi, which was the son of Simeon, which was the son of Juda, which was the son of Joseph, which was the son of Jonan, which was the son of Eliakim, which was the son of Melea, which was the son of Menan, which was the son of Mattatha, which was the son of Nathan, which was the son of

David, which was the son of Jesse, which was the son of Obed, which was the son of Booz, which was the son of Salmon, which was the son of Naasson, which was the son of Aminadab, which was the son of Aram, which was the son of Esrom, which was the son of Phares, which was the son of Juda, which was the son of Jacob, which was the son of Isaac, which was the son of Abraham, which was the son of Thara, which was the son of Nachor, which was the son of Saruch, which was the son of Ragau, which was the son of Phalec, which was the son of Heber, which was the son of Sala, which was the son of Cainan, which was the son of Arphaxad, which was the son of Sem, which was the son of Noe, which was the son of Lamech, which was the son of Methusala, which was the son of Enoch, which was the son of Jared, which was the son of Maleleel, which was the son of Cainan, which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.

§16 **Temptation of Jesus.**

And Jesus being full of the Holy Ghost returned from Jordan, and *immediately* was led up of the Spirit into the wilderness to be tempted of the devil: *the Spirit driveth him into the wilderness. And he was there in the wilderness forty days,* being forty days tempted of the devil. *And he was with the wild beasts.* And when he had fasted forty days and forty nights, (and in those days he did eat nothing,) he was afterward an hungered.

And when the tempter, the devil, came to him, he said unto him, If thou be the son of God, command that these stones be made bread. But

Jesus answered him, and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Then the devil taketh him up into Jerusalem the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the son of God, cast thyself down from hence; for it is written, He shall give his angels charge concerning thee, to keep thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus answering said unto him, It is written again, Thou shalt not tempt the Lord thy God.

Again, the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them, in a moment of time: and the devil said unto him, All these things, all this power, will I give thee, and the glory of them, if thou wilt fall down and worship me: for that is delivered unto me, and to whomsoever I will, I give it. If thou therefore wilt worship me, all shall be thine. Then Jesus answered and said unto him, Get thee behind me, Satan: get thee hence: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

Ministering Angels.

And when the devil had ended all the temptation, he departed from him for a season; and, behold, angels came and ministered unto him.

§17 Testimony of John.

There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. John bare witness of him, and cried, saying, This

was he of whom I spake, He that cometh after me is preferred before me; for he was before me. And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ. No man hath seen God at any time; the Only Begotten Son, which is in the bosom of the Father, he hath declared him.

Who art Thou? A Voice.

And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

And they which were sent were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; he it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. These things were done in Bethabara beyond Jordan, where John was baptizing.

Behold the Lamb of God!

The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world! This is he of whom I said, After me cometh a man which

is preferred before me; for he was before me.
And I knew him not: but that he should be
made manifest to Israel, therefore am I come
baptizing with water.

And John bare record, saying, I saw the Spirit
descending from heaven like a dove, and it
abode upon him. And I knew him not; but he
that sent me to baptize with water, the same
said unto me, Upon whom thou shalt see the
Spirit descending, and remaining on him, the
same is he which baptizeth with the Holy Ghost.
And I saw, and bare record that this is the Son
of God.

§18

Again the next day after, John stood, and two
of his disciples; and looking upon Jesus as he **First Disciples:**
walked, he saith, Behold the Lamb of God!
And the two disciples heard him speak, and they
followed Jesus. Then Jesus turned, and saw
them following, and saith unto them, What seek
ye? They said unto him, Rabbi, (which is to
say, being interpreted, Master,) where dwellest
thou? He saith unto them, Come and see.
They came and saw where he dwelt, and abode **John,**
with him that day: for it was about the tenth
hour.

One of the two which heard John speak, and
followed him, was Andrew, Simon Peter's **Andrew,**
brother. He first findeth his own brother Simon,
and saith unto him, We have found the Messias,
which is, being interpreted, the Christ. And he
brought him to Jesus. And when Jesus beheld
him, he said, Thou art Simon the son of Jona: **Peter,**
thou shalt be called Cephas, which is by inter-
pretation, A stone.

The day following Jesus would go forth into

Philip.

Nathanael.

A City of Bad Repute.

Galilee, and findeth Philip, and saith unto him, Follow me. Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man.

§19

A Marriage in Cana.

And the third day[5] *there was a marriage in Cana of Galilee; and the mother of Jesus was there: and both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? Mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it.*

First Miracle.

And there were set there six waterpots of stone, after the manner of the purifying of the

Jews, containing two or three firkins a piece. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew,) the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.

This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him. After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples; and they continued there not many days.

§20 **Our Lord's First Public Passover, and First Cleansing of the Temple.**

And the Jews' passover was at hand, and Jesus went up to Jerusalem, and found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: and when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; and said unto them that sold doves, Take these things hence; make not my Father's house a house of merchandise. And his disciples remembered that it was written, The zeal of thy house hath eaten me up.

Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? Jesus answered and

said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body. When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the Scripture, and the word which Jesus had said.

Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did. But Jesus did not commit himself unto them, because he knew all men, and needed not that any should testify of man; for he knew what was in man.

§21
Nicodemus:

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

The New Birth.

Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth,

and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

The Condemnation of Unbelief.

He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

§22
Jesus and John Baptizing

After these things came Jesus and his disciples into the land of Judea;[6] *and there he tarried with them, and baptized. And John also was baptizing in Enon near to Salim, because there was much water there, and they came, and were baptized. For John was not yet cast into prison.*

Then there arose a question between some of John's disciples and the Jews about purifying. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou bearest witness, behold, the same baptizeth, and all men come to him.

Bridegroom and Friend.

John answered and said, A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease. He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

§23
Jesus in Samaria:

When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (though Jesus himself baptized not, but his disciples,) he left Judea, and departed again into Galilee. And he must needs go through Samaria.

Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour. There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. (For his disciples were gone away unto the city to buy meat.) Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

At Jacob's Well.

Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldst have asked of him, and he would have given thee living water. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

Living Water.

Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. The woman saith unto him, Sir, give me this

Jesus in Samaria:

water, that I thirst not, neither come hither to draw.

Jesus saith unto her, Go, call thy husband, and come hither. The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband: for thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

The woman saith unto him, Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain; and ye say that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship; for salvation is of the Jews. But the hour cometh, and now is, when

God is a Spirit.

the true worshippers shall worship the Father in Spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in Spirit and in truth.

The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee am he.

And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her? The woman then left her water-pot, and went her way into the city, and saith to the men, Come, see a man, which told me all things that ever I did: is not this the Christ? Then they went out of the city, and came unto him.

In the mean while his disciples prayed him, saying, Master, eat. But he said unto them, I have meat to eat that ye know not of. Therefore said the disciples one to another, Hath any man brought him aught to eat? Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

Jesus in Samaria:

Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labor: other men labored, and ye are entered into their labors.

White Fields.

And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did. So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days. And many more believed because of his own word; and said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.

Many Samaritans Believe.

§24

Jesus in Galilee: His Preaching and Fame.

Now after two days, Jesus *departed thence,* and returned in the power of the Spirit into Galilee, *preaching the Gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the Gospel.* And there went out a fame of him through all

Jesus in Galilee.

the region round about. And he taught in their synagogues, being glorifed of all. *For Jesus himself testified, that a prophet hath no honor in his own country. Then when he was come into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.*

Revisits Cana.

So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not

Heals the Nobleman's Son.

believe. The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

And as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house. This is again the second miracle that Jesus did, when he was come out of Judea into Galilee.

§25

Feast of the Jews:

After this there was a feast of the Jews; and Jesus went up to Jerusalem. Now there is at Jerusalem by the sheep market a pool, which

is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water; whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. **Bethesda.**

And a certain man was there, which had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole? The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. Jesus saith unto him, Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath. **Impotent Man Healed.**

The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry thy bed. He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk. Then asked they him, What man is that which said unto thee, Take up thy bed, and walk? And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place.

Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee. The man departed, and told the Jews that it was Jesus, which had made him

Feast of the Jews:

Father and Son Equal.

whole. And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day. But Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son: that all men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent him.

Hearing, Believing,— Life.

Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man.

Marvel not at this: for the hour is coming, in **Feast of the Jews:**
the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

If I bear witness of myself, my witness is **Witnesses to Christ:**
not true. There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. Ye sent unto John, **I. John.**
and he bare witness unto the truth. But I receive not testimony from man: but these things I say, that ye might be saved. He was a burning and a shining light: and ye were willing for a season to rejoice in his light.

But I have greater witness than that of John; **II. The Works.**
for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

And the Father himself, which hath sent me, **III. The Father.**
hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

Search the Scriptures; for in them ye think **IV. The Scriptures**
ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye might have life.

I receive not honor from men. But I know you, that ye have not the love of God in you. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. How can ye

believe, which receive honor one of another, and seek not the honor that cometh from God only? Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?

§26
John Imprisoned.

Now when Jesus had heard that John was cast into prison, he departed into Galilee. For Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done, added yet this above all, that he *himself sent forth and* laid hold upon John, and bound him, and shut him up in prison, for Herodias' sake. *For John had said unto Herod, It is not lawful for thee to have thy brother's wife; for he had married her. Therefore Herodias had a quarrel against him, and would have killed him; but she could not: for Herod feared John, knowing that he was a just man, and a holy, and observed him; and when he heard him, he did many things, and heard him gladly.*

§27
Jesus at Nazareth: His Preaching and Rejection.

And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliver-

ance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.

Jesus at Nazareth;

And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this Scripture fulfilled in your ears. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country. And he said, Verily I say unto you, No prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.

And all they in the synagogue, when they heard these things were, filled with wrath, and rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he passing through the midst of them, went his way.

And leaving Nazareth, he came down and dwelt in Capernaum, a city of Galilee, which is

§28
Jesus at Capernaum:

upon the sea coast, in the borders of Zabulon and Nephthalim: that it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up. And [he] taught them on the sabbath days.

The Formal Call of Peter, Andrew, James, John.

And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow me,[7] and I will make you *to become* fishers of men. And they straightway left their nets, and followed him. And going on from thence *a little further*, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and *straightway* he called them. And they immediately left the ship and their father *in the ship with the hired servants*, and followed him.

And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Genessaret, and saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.

Draught of Fishes

Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at

thy word I will let down the net. And when they had this done, they inclosed a great multitude of fishes: and their net brake. And they beckoned unto their partners which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus knees, saying, Depart from me; for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken: and so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him.

§29

A Day of Miracles in Capernaum:

And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught. And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes; for his word was with power.

A Noisy Devil Cast out.

And there was in their synagogue a man with a spirit of an unclean devil; *and he cried out* with a loud voice, *saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the unclean spirit* had thrown him in the midst, *and torn him, and cried with a loud voice, he came out of him,* and hurt him not.

And they were all amazed, insomuch that they questioned among themselves, saying, What thing

A Day of Miracles in Capernaum:

is this? What a word is this? *What new doctrine is this? for with authority* and power *commandeth he even the unclean spirits, and they do obey him,* and come out. *And immediately his fame spread abroad* into every place of the country *throughout all the region round about Galilee.*

Peter's Wife's Mother.

And forthwith, when they were come out of the synagogue, they entered into the house of Simon Peter *and Andrew, with James and John. And Simon* Peter's *wife's mother lay sick of a* great *fever; and anon they tell him of her,* and besought him for her. *And he came* and stood over her, *and touched her* hand, and rebuked the fever; and it left her; *and he took her by the hand, and lifted her up;* and immediately she arose and ministered unto them.

The Setting Sun Finds Him at Work;

And at even, all the city was gathered together at the door. Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them; *he healed many.* They brought unto him [also] many that were possessed with devils, and he cast out the spirits with his word, and healed all that were sick; that it might be fulfilled which was spoken by Esaias the prophet, saying, himself took our infirmities, and bare our sicknesses. And the devils came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them suffered *not the devils to speak, because they knew him,* that he was Christ.

The Early Dawn Finds Him at Prayer.

And in the morning, rising up a great while before day, he went out, and departed into a solitary desert *place, and there prayed. And Simon and they that were with him followed after him. And when they had found him, they said unto him,*

All men seek for thee. And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth.

And when it was day, the people sought him, and came unto him, and stayed him, that he should not depart from them. And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.

§30
Tour of Galilee.

And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan.

Preaching, Teaching, Healing.

And it came to pass, when he was in a certain city, behold, there came a leper **full of leprosy; who seeing Jesus** *came, and kneeling down to him,* worshipped him, **and fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean. And** *Jesus, moved with compassion,* **put forth his hand, and touched him, saying** *unto him,* **I will: be thou clean. And immediately,** *as soon as he had spoken,* **the leprosy departed from him,** *and he was cleansed.* **And he** *straitly* **charged him to tell no man,** *and forthwith sent him away; and saith unto him, Go thy way, and* **shew thyself to the priest, and offer**

A Leper Healed.

for thy cleansing the gift according as Moses commanded, for a testimony unto them.

But he went out, and began to publish it much, and to blaze abroad the matter; and so much the more went there a fame abroad of him; and great multitudes came together to hear, and to be healed by him of their infirmities; *insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.* And he withdrew himself into the wilderness, and prayed.

§31
Returns to Capernaum.

And again he entered into Capernaum after some days; and it was noised that he was in the house. And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them. And it came to pass on a certain day, as he was teaching, that

A Notable Audience.

there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem: and the power of the Lord was present to heal them.

A Paralytic Healed.

And, behold, they *come unto him, bringing* a man sick of the palsy, lying in a bed, *which was borne of four.* And they sought means to bring him in, and to lay him before him. *And when they could not come nigh unto him for the press,* they went upon the housetop, *and uncovered the roof where he was; and when they had broken it up,* they let him down through the tiling with his couch *wherein he* lay* into the midst before Jesus. And Jesus seeing their faith, said unto the sick of the palsy, Son, be of good cheer; thy sins be forgiven thee.

**the sick of the palsy*

But there were certain of the scribes and Phari-

sees *sitting there;* and [they] began to reason *in their hearts*, saying, within themselves, Who is this? This man blasphemeth. *Why doth this man thus speak blasphemies? Who can forgive sins but God only?* **A Paralytic Healed.**

And immediately, when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Wherefore *reason ye these things*, and think ye evil, in your hearts? For whether is easier, to say *to the sick of the palsy*, Thy sins be forgiven thee; or to say, Arise, *and take up thy bed*, and walk? But that ye may know that the son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) *I say unto thee*, Arise, and take up thy bed, and go *thy way* unto thine house. And *immediately* he arose *up before them, and took up the bed* whereon he lay, *and went forth before them all*, and departed to his own house, glorifying God. And when the multitudes saw it, they were all amazed, and glorified God, which had given such power unto men, and were filled with fear, saying, We have seen strange things to-day. *We never saw it on this fashion.*

And after these things Jesus* went forth *again by the sea side; and all the multitude resorted unto him, and he taught them. And as he passed by*, He saw a publican, named Levi, *the son of Alpheus*, sitting at the receipt of custom: and he said unto him, Follow me. And he arose, left all, and followed him. *he **Levi Called.**

And it came to pass on the second sabbath after the first that Jesus went through the corn-fields; and his disciples were a hungered, and began, *as they went*, to pluck the ears of corn, and

§32
Hungry Disciples and the Sabbath.

to eat, rubbing them in their hands. But when certain of the Pharisees saw it, they said unto them, Why do ye that which is not lawful to do on the sabbath days? *And the Pharisees said* [*also*] *unto him,* Behold, thy disciples do that which is not lawful to do on the sabbath day. And Jesus answering them, said, Have ye *never* read so much as this, what David did, *when he had need,* when he was a hungered, and they which were with him; how he entered into the house of God, *in the days of Abiather the high priest,* and did take and eat the shewbread, and gave also to them that were with him; which was not lawful for him to eat, neither for them which were with him, but only for the priests? Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless? But I say unto you, That in this place is one greater than the temple. But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. *And he said unto them, The sabbath was made for man, and not man for the sabbath. Therefore the Son of man is Lord also of the sabbath.*

The Sabbath for Man.

§33
Another Sabbath:

And it came to pass also on another sabbath, when he was departed thence, that he entered *again* into their synagogue and taught; and, behold, there was a man *there* whose right hand was withered. And the scribes and Pharisees watched him, whether he would heal *him* on the sabbath day; that they might find an accusation against him. And they asked him, saying, Is it lawful to heal on the sabbath day? But he knew their thoughts, and said to the man which had

the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth. Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it? *But they held their peace.*

Withered Hand and Withered Souls.

And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days. And looking round about upon them all *with anger, being grieved for the hardness of their hearts,* he said unto the man, Stretch forth thy hand. *And he stretched it forth:* and his hand was restored whole as the other. And they were filled with madness; and communed one with another what they might do to Jesus. *And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.*

Anger and Grief of Our Lord.

Mad Pharisees.

But when Jesus knew it, he withdrew himself from thence *with his disciples to the sea:* and great multitudes *from Galilee* followed him, *and from Judea, and from Jerusalem, and from Idumea, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him;* and he healed them all.

Multitudes Healed

And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him. For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues. And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God. And he

straitly charged them that they should not make him known; that it might be fulfilled which was spoken by Esaias the prophet, saying,

Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my Spirit upon him, and he shall show judgment to the Gentiles. He shall not strive, nor cry; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. And in his name shall the Gentiles trust.

Bruised Reed, Smoking Flax.

§34 **All Night in Prayer.**

And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. And when it was day, he called unto him his disciples, *whom he would; and they came unto him:* and of them he chose twelve, whom also he named Apostles *And he ordained twelve, that they should be with him, and that he might send them forth to preach, and to have power to heal sicknesses, and to cast out devils.*

The Twelve Chosen and Ordained.

Now the names of the twelve apostles are these: The first, Simon; whom he also *surnamed* Peter, and Andrew his brother; James the son of Zebedee, and John his brother; *and he surnamed them Boanerges, which is, The sons of thunder;* Philip and Bartholomew; Thomas, *which is called Didymus;* Matthew *Levi*, the publican; James the son of Alpheus; and Judas Lebbaeus, the brother of James, whose surname was Thaddeus; Simon the Canaanite, called Zelotes; and Judas Iscariot, who also betrayed him.

And he came down with them, and stood in

the plain, and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; and they that were vexed with unclean spirits: and they were healed. And the whole multitude sought to touch him: for there went virtue out of him, and healed them all.

§35
Sermon on the Mount:

And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: and he lifted up his eyes on his disciples, and opened his mouth, and taught them, saying,

Beatitudes.

Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn [and] weep now: for they shall be comforted, [and] shall laugh. Blessed are are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness now: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall hate you, [and] revile you, and persecute you, and shall separate you from their company, and shall cast out your name as evil, and shall say all manner of evil against you falsely, for my sake. Rejoice ye in that day, and be exceeding glad, and leap for joy: for, behold, great is your reward in heaven: for in like manner did their fathers persecute the prophets which were before you.

Sermon on the Mount:

Woes.

But woe unto you that are rich! for ye have received your consolation. Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep. Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

Salt and Light.

Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Christ and Law.

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one title shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, That whosoever is angry with his

brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

Sermon on the Mount:

Thy Brother and Thyself.

Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

Chastity.

It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: but I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

Divorce.

Sermon on the Mount:

Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine

Swear not.

oaths; but I say unto you, Swear not at all; neither by heaven; for it is God's throne: nor by the earth; for it is his footstool: neither by Jesusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

The Other Cheek also.

Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to every man that asketh thee, and from him that would borrow of thee turn not thou away; and of him that taketh away thy goods ask them not again.

Love your Enemies and thus become the

Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you which hear, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

For if ye love them which love you, what reward [or] thank have ye? do not even the

publicans the same? for sinners also love those that love them. And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect.

Sermon on the Mount:

Children of the Highest.

And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest; for he is kind unto the unthankful and to the evil. Be ye therefore merciful, as your Father also is merciful.

Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret Himself shall reward thee openly.

Alms and Trumpets

And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and

Where to Pray.

Sermon on the Mount:

thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. After this manner therefore pray ye:

How to Pray.

Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

Forgive and be Forgiven.

For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Fasting.

Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thy head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father which seeth in in secret shall reward thee openly.

Earth and Heaven as Treasuries.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also. The

light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

Sermon on the Mount:

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

Two Masters.

Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

Behold the Fowls;

Consider the Lilies.

Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought

Serve God and Trust.

Sermon on the Mount:

for the things of itself. Sufficient unto the day is the evil thereof.

Judge not.

Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with what judgment ye judge, ye shall be judged: and with the same measure that ye mete withal it shall be measured to you again.

And he spake a parable unto them; Can the blind lead the blind? shall they not both fall into the ditch? The disciple is not above his master: but every one that is perfect shall be as his master. And why beholdest thou the mote that is in thy brother's eye, but perceivest not [nor] considerest the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

Beams and Motes.

Pearls and Swine.

Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a

serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

Sermon on the Mount:

The Golden Rule.

Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

Two Gates, Two Ways, Two Terminals.

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits: **for every tree is known by his own fruit.** Do men gather grapes of thorns, or figs of thistles? **Of thorns men do not gather figs, nor of a bramble bush gather they grapes.** Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. **A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.** Wherefore by their fruits ye shall know them.

Infallible Test of Character.

And why call ye me, Lord, Lord, and do not the things which I say? Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will

Saying and Doing

Sermon on the Mount:

of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

Two Builders, Two Foundations. Two Sequels.

Therefore whosoever cometh to me, and heareth my sayings, and doeth them, I will show you to whom he is like: he is like a wise man which built a house, and digged deep, and laid the foundation on a rock: and the rain descended, and the floods came, and the winds blew, and beat vehemently upon that house, and could not shake it; and it fell not: for it was founded upon a rock. But every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, that without a foundation built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and the stream beat vehemently upon that house; and immediately it fell: and great was the fall and the ruin of that house.

Effect of the Sermon.

And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: for he taught them as one having authority, and not as the scribes.

§36

Centurion's Servant Healed.

Now when he had ended all his sayings in the audience of the people, [and] was come down from the mountain, great multitudes followed him; [and] he entered into Capernaum. And a certain centurion's servant, who was dear unto him, was sick, and ready to die. And when he heard of Jesus, he sent unto him the elders of the Jews,[8] beseeching him that he would come

and heal his servant, and saying, Lord, my servant lieth at home sick of the palsy, and grievously tormented. And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this: for he loveth our nation, and he hath built us a synagogue. Then Jesus saith, I will come and heal him; and* he* went with them.

*Then Jesus

And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldst enter under my roof: wherefore neither thought I myself worthy to come unto thee: but say in a word only, and my servant shall be healed. For I am a man set under authority, having under me soldiers, and I say unto this one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

Great Humility,

When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, Verily I say unto you, I have not found so great faith, no, not in Israel. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: but the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour. And they that were sent, returning to the house, found the servant whole that had been sick.

Great Faith.

And they went into a house. And the multitude cometh together again, so that they could not

"He is beside Himself."

so much as eat bread. And when his friends heard of it, they went out to lay hold on him: for they said, He is beside himself.

§37
The Widow's Son Raised at Nain.

And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And he delivered him to his mother. And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people. And this rumor of him went forth throughout all Judea, and throughout all the region round about. And the disciples of John shewed him of all these things.

§38
John's Inquiry, and Jesus' Reply.

Now when John had heard in the prison the works of Christ, calling unto him two of his disciples he sent them to Jesus, saying, Art thou he that should come? or look we for another? When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another? And in the same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight.

Jesus bears Witness to John

Then Jesus answering said unto them, Go your way, and shew John again what things ye have seen and heard; how that the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached. And blessed is he, whosoever shall not be offended in me.

And when the messengers of John were departed, he began to speak unto the multitudes concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold, they that wear soft clothing [and] are gorgeously apparelled, and live delicately, are in kings' courts. But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. For verily I say unto you, Among those that are born of women there hath not risen a greater prophet than John the Baptist: notwithstanding he that is least in the kingdom of God is greater than he. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias, which was for to come. He that hath ears to hear, let him hear.

And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

And the Lord said, Whereunto then shall I

A Captious Generation.

liken the men of this generation? and to what are they like? They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept. For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil. The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners! But wisdom is justified of all her children.

§39
Jesus Anointed by a Sinful Woman.

And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

Parable of the Two Debtors.

Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him; for she is a sinner. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will

love him most? Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged.

Second Circuit of Galilee:

And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.

And he said unto her, Thy sins are forgiven. And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? And he said to the woman, Thy faith hath saved thee; go in peace.

§40

Blind and Dumb Healed.

And it came to pass afterward, that he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God: and the twelve were with him, and certain women, which had been healed of evil spirits and infirmities, Mary call Magdalene, out of whom went seven devils, and Joana the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

"He Hath Beelzebub."

Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that it came to pass, when the devil was gone out, the blind and dumb both spake and saw. And all the people were amazed,

"He hath Beelzebub."

and wondered, and said, Is not this the son of David? But when the Pharisees *and the scribes which came down from Jerusalem* heard it, they said, This fellow *hath Beelzebub, and* doth not cast out devils, but by Beelzebub the prince of devils.

And Jesus knew their thoughts; *and he called them unto him, and said unto them in parables, How can Satan cast out Satan?* Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand, [but] falleth: and if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. But if I cast out devils by the Spirit of God, then no doubt the kingdom of God is come unto you.

No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house. When a strong man armed keepeth his palace, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armor wherein he trusted, and divideth the spoils. He that is not with me is against me; and he that gathereth not with me scattereth abroad.

The Sin Against the Holy Ghost.

Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto *the sons of* men, *wherewith soever they shall blaspheme:* but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy

Ghost, it shall not be forgiven him, neither in this world, neither in the world to come; *but* [*he*] *is in danger of eternal damnation: because they said, He hath an unclean spirit.*

Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

The Heart, The Life.

Then certain of the scribes and of the Pharisees, and others, tempting him, sought of him a sign from heaven, saying, Master, we would see a sign from thee. And when the people were gathered thick together, he answered and said unto them, This is an evil generation: an evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas. For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation: for as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

They Seek a Sign.

The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here. The

A Wicked Generation Condemned.

queen of the south shall rise up in the judgment with the men of this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon: and, behold, a greater than Solomon is here.

The Light of the Body.

No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light. The light of the body is the eye: therefore when thine eye is single, thy whole body is full of light; but when thine eye is evil, thy body also is full of darkness. Take heed therefore that the light which is in thee be not darkness. If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

The Unclean Spirit.

When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be unto this wicked generation.

And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea, rather, blessed are they that hear the word of God, and keep it.

While he yet talked to the people, behold, *there came* his mother and his brethren and stood without, desiring to speak to him, and could not

come at him for the press. *And standing without, [they] sent unto him, calling him. And the multitude sat about him.* Then one said unto him, Behold, thy mother and thy brethren stand without, [and] *seek for thee*, desiring to speak with thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? *And he looked round about on them that sat about him*, and stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall hear the word of God, [and] do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

His Mother and His Brethren.

§41

Seaside Parables:

The same day went Jesus out of the house, and sat by the sea side, *and began to teach.* And great multitudes were gathered together unto him out of every city, so that he went into a ship, and sat; and the whole multitude stood on the shore. And he spake many things unto them in parables, *and taught them, and said unto them in his doctrine,*

The Sower.

Hearken: behold, a sower went forth to sow his seed; and *it came to pass* as he sowed, some seeds fell by the way side, and was trodden down, and the fowls *of the air* came and devoured them up: some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: and when the sun was up, they were scorched, as soon as they were sprung up; and because they had no root, [and] lacked moisture, they withered away. And some fell among thorns; and the thorns sprung up with it, and choked them, *and it yielded no fruit:* but other

Seaside Parables:

fell into good ground, and brought forth fruit, *and increased*, some a hundredfold, some sixtyfold, some thirtyfold.

Why He Spoke in Parables.

And when he had said these things, he cried, Who hath ears to hear, let him hear. *And when he was alone, they that were about him with the twelve asked him of the parable,* **saying, What might this parable be?** and why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but unto them *that are without* it is not given, [but] *all these things are done in parables.* For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their hearts, and should be converted, and I should heal them, *and their sins should be forgiven them.*

But blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

And he said unto them, Know ye not this parable?

and how then will ye know all parables? Hear ye therefore the parable of the sower. Now the parable is this: The seed is the word of God: *the sower soweth the word.* When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, the devil, *immediately*, and catcheth away *the word* that was sown in his heart, lest they should believe and be saved. This is he which received seed by the way side.

Seaside Parables:

Parable of the Sower Explained.

But he that received seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, *and so* dureth *but* for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended, and in time of temptation falleth away.

He also that received seed among the thorns is he that heareth the word, and goeth forth; and the care of this world, and the deceitfulness of riches, and pleasures of this life, *and the lusts of other things entering in*, choke the word, and he becometh unfruitful.

But he that received seed into the good ground is he that in an honest and good heart heareth the word, and understandeth it, *and receiveth* it*, and keepeth† it; which also beareth fruit with patience, and bringeth forth, some a hundredfold, some sixty, some thirty.

*receive

†keep

And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not be set on a candlestick? No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light. *For there is nothing hid, which shall not be manifested;*

Seaside Parables:

neither was anything kept secret, but that it should come abroad and be known.

And he said unto them, Take heed therefore how [*and*] *what ye hear. With what measure ye mete, it shall be measured to you; and unto you that hear shall more be given. For he that hath, to him shall be given; and he that hath not, from him shall be taken even that which he* seemeth to have.

Parable of The Tares.

Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

Growing Seed.

And he said, So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

Seaside Parables:

Another parable put he forth unto them, saying, *Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? It is like* to a grain of mustard seed, which a man took, and sowed in his field: which indeed, *when it is sown in the earth*, is the least of all seeds *that be in the earth:* but when it is grown, it is the greatest among herbs, and becometh a tree, *and shooteth out great branches*, so that the birds of the air come and lodge in the branches thereof, *under the shadow of it.*

Mustard Seed.

Leaven.

Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

All these things spake Jesus unto the multitude in parables; *and with many such parables spake he the word unto them, as they were able to hear it:* and without a parable spake he not unto them: that it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world. *And when they were alone, he expounded all things to his disciples.*

Parable of the Tares Explained

Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned

Seaside Parables:

in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

Hid Treasure.

Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

Pearl of Great Price.

Again, the kingdom of heaven is like unto a merchantman, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it.

The Net.

Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord. Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is a householder, which bringeth forth out of his treasure things new and old.

And it came to pass, that when Jesus had finished these parables, He departed thence.

§42 **Stilling the Storm on the Lake.**

Now it came to pass on *the same day, when the even was come,* that he went into a ship, and his disciples followed him: and he said unto them, Let us go over unto the other side of the lake. *And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.*

And, behold, there arose *a great storm of wind,* [and] a great tempest in the sea; *and the waves beat into the ship,* insomuch that the ship was covered with the waves, *so that it was now full:* but he was *in the hinder part of the ship,* asleep *on a pillow.* And his disciples came to him, and awoke him, saying, Master, master, we perish. Lord, save us. *Master, carest thou not that we perish?*

And he saith unto them, Why are ye so fearful, O ye of little faith? Then he arose and rebuked the winds and the raging of the water, *and said unto the sea, Peace, be still. And the wind ceased,* and there was a great calm. And he said unto them, Where is your faith? *How is it that ye have no faith?* But the men marvelled, *and they feared exceedingly,* saying one to another, What manner of man is this! for he commandeth, and even the winds and the sea obey him.

§43 **Demoniacs of Gergesa.**

And they came over unto the other side of the sea, into the country of the Gadarenes, which is over against Galilee. *And when he was come out of the ship,* and went forth to land, *immediately* there met him coming out of the tombs of the city, a certain man[9] *with an unclean spirit,* which had devils long time, exceeding fierce, so that no man might pass that way. For oftentimes it had

Demoniacs of Gergesa.

caught him: and he was driven of the devil into the wilderness; and he ware no clothes, neither abode in any house, but *had his dwelling among the tombs: and no man could bind him, no not with chains: because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him. And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.*

But when he saw Jesus afar off, he ran and fell down before him, *and worshipped him, and cried* out *with a loud voice and said, What have I to do with thee, Jesus, thou Son of the most high God?* Art thou come hither to torment us before the time? I beseech thee, [and] *adjure thee by God, that thou torment me not.* For he had commanded the unclean spirit, *and said unto him, Come out of the man, thou unclean spirit.*

And Jesus asked him, saying, What is thy name? And he *answered, saying, My name is Legion, for we are many:* because many devils were entered into him. *And he besought him much that he would not send them away out of the country,* [nor] command them to go out into the deep. Now there was a good way off from them, *nigh unto the mountains, a great* herd of many swine feeding on the mountain. *And all the devils* besought him, saying, If thou cast us out, suffer us to go away into the herd of swine, *that* we *may enter into them.*

And forthwith Jesus gave them leave, and said unto them, Go. Then went the devils out of the man, *and entered into the swine;* and, behold, the whole herd of swine (*they were about two*

thousand) ran violently down a steep place into the sea, *and were choked*, and perished in the waters. **Demoniacs of Gergesa.**

When they that fed *the swine* saw what was done, they fled, and went their ways into the city, and told in the city and in the country every thing, and what was befallen to the possessed of the devils. And, behold, the whole city came out to meet Jesus, [and] to see what *it was that* was done. *And they* came to Jesus, and found the man *that had the legion*, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid. They also which saw it told them by what means he that was possessed of the devils was healed, *and also concerning the swine.* Then the whole multitude of the country of the Gadarenes round about besought him to depart from them out of their coasts; for they were taken with great fear. And he went up into the ship; *and when he was come into the ship*, the man out of whom the devils were departed besought him that he might be with him. *Howbeit Jesus suffered him not*, but sent him away, saying *unto him*, Return *home* to thine own house *to thy friends*, and show *them* how great things *the Lord* God hath done unto thee, *and hath had compassion on thee. And he departed*, and went his way, and published *in Decapolis*, throughout the whole city, how great things Jesus had done unto him: *and all men did marvel.*

And when Jesus was passed over again by ship unto the other side, and came into his own city, *much people gathered unto him*, [and] gladly received him: for they were all waiting for him: *and he was nigh unto the sea.*

§44
Levi's Feast.

And Levi made him a great feast in his own house. *And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples; for there were many, and they followed him. And when* their *scribes and Pharisees saw him eat with publicans and sinners, they* murmured against his disciples, saying, Why do ye [and] your Master eat and drink with publicans and sinners? But when Jesus heard that, he answering said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

Fasting.

And the disciples of John and of the Pharisees used to fast. Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, and make prayers, but thy disciples fast not, but eat and drink? And Jesus said unto them Can ye make the children of the bridechamber, mourn [and] *fast*, as long as the bridegroom is with them? *As long as they have the bridegroom with them, they cannot fast;* but the days will come, when the bridegroom shall be taken from them, and then shall they fast *in those days*.

Patched Garments,

And he spake also a parable unto them: No man *also seweth* a piece of new cloth unto an old garment; for *the new piece* which is put in to fill it up agreeth not with the old, [but] taketh from the garment, and the rent is made worse.

Wine Bottles.

And no man putteth new wine into old bottles; else the new wine will burst the bottles, and *the wine* be spilled, and the bottles shall perish. But new wine must be put into new bottles; and both are preserved. No man also having drunk old wine

straightway desireth new: for he saith, The old is better.

§45
Jairus' Daughter:

While he spake these things unto them, behold, there came a certain ruler *of the synagogue*, *Jairus by name; and when he saw him*, he fell down at Jesus' feet, and besought him *greatly*, *saying*, *My little daughter lieth at the point of death: I pray thee, come* into my* house, *and lay thy hands on her, that she may be healed; and she shall live.* For he had one only daughter, about twelve years of age, and she lay a dying. And Jesus arose, *and went with him*, and so did his disciples; *and much people followed him, and thronged him* as he went. And, behold, a *certain* woman, which was diseased with an issue of blood twelve years, *and had suffered many things of many physicians, and had spent all that she had*, [even] all her living, upon physicians, *and was nothing bettered*, neither could be healed of any, *but rather grew worse, when she had heard of Jesus, came in the press* behind him, and touched the hem of his garment. For she said within herself, If I may but touch his *clothes*, I shall be whole. And the woman was made whole from that hour; and immediately her issue of blood *was dried up; and she felt in her body that she was healed of that plague.*

*his

The Woman with an Issue of Blood.

And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched me? *Who touched my clothes?* When all denied, Peter and *his disciples* that were with him said *unto him*, Master, *thou seest* [*that*] the multitude throng thee, and press thee, and sayest thou, Who touched me? And Jesus said, Somebody hath

Jairus' Daughter.

touched me: for I perceive that virtue is gone out of me. *And he looked round about to see her that had done this thing.*

But the woman, knowing what was done in her,

*the woman

when she* saw that she was not hid, came *fearing* and trembling, and falling down before him, *told him all the truth:* she declared unto him before all the people for what cause she had touched him, and how she was healed immediately. But Jesus turned him about, and when he saw her, he said unto her, Daughter, be of good comfort: *go in peace, and be whole of thy plague:* thy faith hath made thee whole.

While he yet spake, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead; trouble not the Master: *why troublest thou the Master any further?* [But he] worshipped him, saying, My daughter is

The Maid is Dead.

even now dead: but come and lay thy hand upon her, and she shall live. *As soon as Jesus heard the word that was spoken,* he answered him, saying *unto the ruler of the synagogue,* Fear not; *only believe,* and she shall be made whole.

And he cometh to the house of the ruler of the synagogue; and all wept and bewailed her *greatly.* And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden. *And when he was come in,* and saw *the tumult, and* the minstrels and the people making a noise, he said unto them, *Why make ye this ado, and weep? The damsel is not dead.* Weep not; give place: she is not dead, but sleepeth. And they laughed him to scorn, knowing that she was dead. But he put them all out.

When the people were put forth, *he taketh the*

Jairus' Daughter.

father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying. And he took the damsel by the hand, and called, *and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise.* And her spirit came again, *and straightway the damsel arose, and walked; for she was of the age of twelve years.* And her parents *and they [that were with him]* were astonished *with a great astonishment. And he charged them straitly* that they should tell no man what was done, [*and*] *that no man should know it; and commanded that something should be given her to eat.*

§46

The Blind and Dumb Healed.

And when Jesus departed thence, two blind men followed him, crying, and saying, Thou Son of David, have mercy on us. And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

Then touched he their eyes, saying, According to your faith be it unto you. And their eyes were opened; and Jesus straitly charged them, saying, See that no man know it. But they, when they were departed, spread abroad his fame in all that country.

As they went out, behold, they brought to him a dumb man possessed with a devil. And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel. But the Pharisees said, He casteth out devils through the prince of the devils.

And he went out from thence, and came into his

§47
Jesus again at Nazareth, and Again Rejected.

own country; and his disciples follow him. And when the sabbath day was come, he began to teach them in their *synagogue*, insomuch *that many hearing him were astonished*, and said, *From* whence hath this man this wisdom, and *these things*, these mighty works? *and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands?* Is not this *the carpenter*, [and] the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? And his sisters, are they not all *here* with us? Whence then hath this man all these things? And they were offended in him.

But Jesus said unto them, A prophet is not without honor, save in his own country, *and among his own kin*, and in his own house. *And he could there do no mighty work*, because of their unbelief, *save that he laid his hands upon a few sick folk, and healed them. And he marvelled because of their unbelief.*

Tour of Surrounding Cities and Villages

And Jesus went *round* about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.

And when he had called together unto him his twelve disciples, he gave them power and

§48
The Mission of The Twelve:

authority over all devils, [and] *over* unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. These twelve Jesus sent forth, *by two and two*, **to preach the kingdom of God, and to heal the sick,** and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

And he said unto them, Take nothing for your journey, *save a staff only.* Provide *no money*, neither gold, nor silver, nor brass in your purses; nor scrip for your journey, neither *put on* [nor] **have** two coats **apiece**, neither shoes, *but be shod with sandals;* **neither bread,** nor yet staves: for the workman is worthy of his meat.

And into whatsoever city or town ye shall enter, inquire who in it is worthy; **and whatsoever house ye enter into,** there abide till you go thence *from that place.* And when ye come into a house, salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the **very** dust **from** *under* your feet, **for a testimony against them.** Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as ser-

The Mission of The Twelve:

pents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you.

And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved. But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come. The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the Master of the house Beelzebub, how much more shall they call them of his household?

Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

The Mission of The Twelve.

Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their

cities. And they departed, and went *out* through the towns, preaching the Gospel, and healing every where. *And they preached that men should repent. And they cast out many devils, and anointed with oil many that were sick, and healed them.*

§49
Death of John the Baptist.

Now Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife. For John said unto him, It is not lawful for thee to have her. And when he would have put him to death, he feared the multitude, because they counted him as a prophet. But *when a convenient day was come*, when Herod's birthday was kept, *Herod made a supper to his lords, high captains, and chief estates of Galilee; and the daughter of the said Herodias came in, and danced* before them, *and pleased Herod and them that sat with him.* Whereupon he promised with an oath to give her whatsoever she would ask. And *the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. And he sware unto her, Whatsoever thou shalt ask me, I will give it thee, unto the half of my kingdom.*

And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist. And she, being before instructed of her mother, *came in straightway with haste unto the king, and asked, saying, I will that thou give me* here *by and by in a charger the head of John the Baptist.*

And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him at meat, *he would not reject her. And immediately the king sent an executioner, and commanded his head to be brought,* [and] to be given

her: *and he went and beheaded* John *in the prison, and brought his head in a charger, and gave it to the damsel; and the damsel* brought it [and] *gave it to her mother. And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb,* and went and told Jesus. When Jesus heard of it, he departed thence by ship into a desert place apart.

Herod's Opinion of Jesus.

Now at that time Herod the tetrarch heard of the fame of Jesus, and of all that was done by him, *(for his name was spread abroad:)* and he was perplexed, because that it was said of some, that John was risen from the dead; and of some, that Elias had appeared; and of others, that one of the old prophets was risen again; *and others said, That it is a prophet, or as one of the prophets.* And Herod said, John have I beheaded; but who is this, of whom I hear such things? And he desired to see him. And [he] said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him.

§50

Return of The Twelve.

And *after these things* the apostles, when they were returned, *gathered themselves together unto Jesus, and* told him all *things, both what they had done, and what they had taught. And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat. And they departed into a desert place by ship privately. And the people saw them departing, and many knew him.*

And *Jesus* took the disciples,* and *went over the sea of Galilee, which is the sea of Tiberias,* and went aside privately into a desert place

*them

Jesus with the Twelve seeks Rest

belonging to the city called Bethsaida. And when the people had heard thereof, and knew it, *a great multitude* followed him, *and ran afoot thither out of all cities, and outwent them, and came together unto him, because they saw his miracles which he did on them that were diseased.* And Jesus went forth, and saw *much people*, a great multitude, and was moved with compassion towards them, *because they were as sheep not having a shepherd.*

***Jesus**

He Teaches, Heals, and Feeds the Multitude.

And he went up into a mountain, and there he sat with his disciples. Jesus then lifted up his eyes, and saw a great company come unto him;* and he received them, *and began to teach them many things,* and spake unto them of the kingdom of God, and healed them that had need of healing. *And the passover, a feast of the Jews, was nigh.*

And when it was evening, and the day began to wear away, *and was now far spent,* then came the twelve disciples, and said unto him, This is a desert place, and the time is now *far* past; send the multitude away, that they may go *into the country round about,* into the towns and into the villages, and lodge, and buy themselves victuals; for we are here in a desert place, [and] *they have nothing to eat.* But Jesus *answered and* said unto them, They need not depart; give ye them to eat. *And they say unto him, Shall we go and buy two hundred pennyworth of bread and give them to eat? He saith unto Philip, Whence shall we buy bread, that these may eat? And this he said to prove him: for he himself knew what he would do. Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.*

He Teaches, Heals, and Feeds the Multitude.

He saith unto them, How many loaves have ye? go and see. One of his disciples, Andrew, Simon Peter's brother, saith, There is a lad here, which hath five barley loaves, and two small fishes: and when they knew, they say unto him, We have here no more but five loaves and two fishes; *but what are they among so many,* except we should go and buy meat for all this people? He said, Bring them hither to me.

Now there was much grass in the place. And Jesus said to his disciples, Make *all* the multitude *sit down by companies*, by fifties in a company, *upon the green grass.* And they did so, and made them all sit down *in ranks, by hundreds, and by fifties.* Then *Jesus* took the five loaves and the two fishes, and looking up to heaven, he blessed them: *and when he had given thanks, he brake the loaves, and distributed to his disciples* to set before the multitude; *and likewise the two fishes divided he among them all.* And they did all eat, *as much as they would,* and were all filled.

When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with fragments of the five barley loaves and of the fishes, which remained over and above unto them that had eaten. And they that had eaten were about five thousand men, besides women and children.

They wish to make Jesus King.

Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world. When Jesus therefore perceived that they would come and take him by force, to make him a king, he straightway constrained his disciples to get into a ship, and to go before him unto the other side, *unto Beth-*

saida,[10] while he sent the multitudes away. *And when even was now come, his disciples went down unto the sea, and entered into a ship, and went over the sea toward Capernaum.*

§51
Jesus walks on the Water.

And when he had sent the multitudes away, he went up into a mountain apart to pray; and he was there alone *on the land.* But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary *unto them. And he saw them toiling in rowing. And it was now dark, and Jesus was not come to them. And the sea arose by reason of a great wind that blew.*

And in the fourth watch of the night, *when they had rowed about five and twenty or thirty furlongs,* Jesus went unto them, walking on the sea, *and would have passed them by.* And when the disciples saw him walking on the sea, *and drawing nigh unto the ship,* they *supposed it had been a spirit, and* were troubled, saying, It is a Spirit; and they cried out for fear. But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.

And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

And he went up unto them: then they willingly received him into the ship. And when they were come into the ship, the wind ceased. Then they

that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God. *And immediately the ship was at the land whither they went. And they were sore amazed in themselves beyond measure, and wondered. For they considered not the miracle of the loaves; for their heart was hardened.*

Jesus walks on the Water.

And when they were gone over, they came into the land of Gennesaret, *and drew to the shore. And when they were come out of the ship, straightway they knew him.* And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto Him all that were diseased, *and ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was. And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets,* and besought him that they might only touch *if it were but* the hem of his garment: and as many as touched *him* were made perfectly whole.

§52

Jesus' Discourse on "I am the Bread of Life."

The day following, when the people, which stood on the other side of the sea, saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone; howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks: when the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus. And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

"I am the Bread of Life."

Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? What dost thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread.

And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. But I say unto you, That ye also have seen me, and believe not. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on

him, may have everlasting life: and I will raise him up at the last day.

"I am the Bread of Life."

The Jews then murmured at him, because he said, I am the bread which came down from heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven? Jesus therefore answered and said unto them, Murmur not among yourselves. No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As

the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

Many are Offended, and Walk no more with Him.

These things said he in the synagogue, as he taught in Capernaum. Many therefore of his disciples, when they had heard this, said, This is a hard saying; who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? What and if ye shall see the Son of man ascend up where he was before? It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God. Jesus answered them, Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

Then came together unto Jesus *the Pharisees, and certain of the scribes, which came from*

§53
Traditions of Men: Commandments of God.

Jerusalem. And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen hands, they found fault, saying, Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. *For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders. And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brazen vessels, and of tables.*

Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands? But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men. *For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.*

And he said unto them, Full well ye reject the commandment of God, that ye may keep your tradition. For God commanded [by] *Moses,* saying, Honor thy father and mother: and, He that curseth father or mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, *Corban, that is to say,* a gift, by whatsoever thou mightest be profited by me; and honor not his father or his mother, he shall be free. *And ye suffer him no more to do aught for*

Traditions: Commandments.

his father or his mother. Thus have ye made the commandment of God of none effect by your tradition, *which ye have delivered: and many such like things do ye.*

And when he had called all the multitude [*of*] *the people unto him, he said unto them, Hearken unto me every one of you;* hear, and understand: *There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man.*

That which Defileth a Man.

Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man. *If any man have ears to hear, let him hear.*

Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying? But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up. Let them alone; they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

And when he was entered into the house from the people, his disciples asked him concerning the parable. Then answered Peter and said unto him, Declare unto us this parable. And Jesus said *unto them,* Are ye also yet *so* without understanding? *Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him; because it entereth not into his heart?* Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught, *purging all meats?*

And he said, That which cometh out of the man, those things which proceed out of the mouth, come forth from the heart; and they defile the

man. For *from within*, out of the heart *of man*, proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies, *covetousness, wickedness, deceit, lasciviousness, an evil eye, pride, foolishness: all these evil things come from within, and* are the things which defile a man: but to eat with unwashen hands defileth not a man.

§54
The Syrophenician Woman.

Then Jesus *arose and* went thence, and departed into the coasts of Tyre and Sidon, *and entered into a house, and would have no man know it: but he could not be hid. For*, behold, a woman of Canaan, *whose young daughter had an unclean spirit, heard of him, and* came out of the same coasts, *and came and fell at his feet*, and cried unto him, *and besought him that he would cast forth the devil out of her daughter*, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil. But he answered her not a word. *The woman was a Greek, a Syrophenician by nation.* And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But *Jesus* answered and said *unto her*, It is not meet to take the children's bread and to cast it to dogs: *let the children first be filled.* And she *answered and* said *unto him, Yes*, truth, Lord: yet the dogs *under the table* eat of the *children's* crumbs which fall from their master's table.

Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. *For this saying go thy way; the*

devil is gone out of thy daughter. And her daughter was made whole from that very hour. *And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.*

§55

Decapolis.

And *again* Jesus departed thence *from the coasts of Tyre and Sidon,* and came nigh unto the sea of Galilee, *through the midst of the coast of Decapolis;* and went up into a mountain, and sat down there. *And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; and looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it.*

"Ephphatha."

Many are Healed.

And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them: insomuch that the multitude wondered, *and were beyond measure astonished,* when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel, *saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.*

In those days the multitude being very great,

§56
Jesus Feeds Four Thousand.

and having nothing to eat, Jesus called his disciples unto him, and said *unto them*, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: *and if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.* I will not send them away fasting, lest they faint in the way.

And His disciples say unto him, *From whence can a man satisfy these men with bread here in the wilderness?* Whence should we have so much bread in the wilderness, as to fill so great a multitude? And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.

And he commanded the multitude to sit down on the ground. And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples *to set before them;* and the disciples *did set them before* the multitude. And they did all eat, and were filled: and they took up of the broken meat that was left seven baskets full. And they that did eat were four thousand men, besides women and children. And he sent away the multitude, *and straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha*, into the coasts of Magdala.

§57
"Show us a Sign from Heaven."

And the Pharisees also with the Sadducees came *forth, and began to question with him*, and tempting desired him that he would show them a sign from heaven. *And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign?* [And] he answered and said unto them, When it is evening, ye say, It will be fair

weather: for the sky is red. And in the morning, It will be foul weather today: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times? A wicked and adulterous generation seeketh after a sign; and *verily I say unto you*, There shall no sign be given unto *this generation*, but the sign of the prophet Jonas. *And entering into the ship again* he left them, and departed *to the other side.*

The Leaven of the Pharisees and Sadducees, and of Herod.

Now when his disciples were come to the other side, they had forgotten to take bread, *neither had they in the ship with them more than one loaf.* Then Jesus *charged them, saying*, Take heed and beware of the leaven of the Pharisees and of the Sadducees, *and of the leaven of Herod.*

And they reasoned among themselves, saying, It is because we have taken no bread. Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread? Do ye not *perceive, neither* yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? Neither the seven loaves of the four thousand, and how many baskets ye took up? How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? *Have ye your heart yet hardened? Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? When I brake the five loves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve. And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven.*

And he said unto them, How is it that ye do not understand? Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

§58
A Blind Man Healed.

And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him. And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw aught. And he looked up, and said, I see men as trees, walking. After that he put his hands again upon his eyes, and made him look up; and he was restored, and saw every man clearly. And he sent him away to his house, saying, Neither go into the town, nor tell it to any in the town.

§59
Feast of Tabernacles:

Now the Jews' feast of tabernacles was at hand. His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest. For there is no man that doeth anything in secret, and he himself seeketh to be known openly. If thou do these things, show thyself to the world. For neither did his brethren believe in him.

Then Jesus said unto them, My time is not yet come: but your time is alway ready. The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil. Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come.

When he had said these words unto them, he abode still in Galilee. But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

Feast of Tabernacles:

Then the Jews sought him at the feast, and said, Where is he? And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people. Howbeit no man spake openly of him for fear of the Jews.

Jesus Teaches in the Temple.

Now about the midst of the feast Jesus went up into the temple, and taught. And the Jews marvelled, saying, How knoweth this man letters, having never learned?

First Discourse.

Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me? The people answered and said, Thou hast a devil: who goeth about to kill thee? Jesus answered and said unto them, I have done one work, and ye all marvel. Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man. If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day? Judge not according to the appearance, but judge righteous judgment.

Then said some of them of Jerusalem, Is not this he, whom they seek to kill? But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ? Howbeit we know this man whence he is: but

when Christ cometh, no man knoweth whence he is.

Feast of Tabernacles:

Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not. But I know him: for I am from him, and he hath sent me. Then they sought to take him: but no man laid hands on him, because his hour was not yet come.

First Discourse.

And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done? The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.

Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me. Ye shall seek me, and shall not find me: and where I am, thither ye cannot come. Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles? What manner of saying is this that he said, Ye shall seek me, and shall not find me: and where I am, thither ye cannot come?

In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

Rivers of Living Water.

Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet. Others said, This is the Christ. But some said,

Feast of Tabernacles:

Shall Christ come out of Galilee? Hath not the Scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was? So there was a division among the people because of him. And some of them would have taken him; but no man laid hands on him.

Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him? The officers answered, Never man spake like this man. Then answered them the Pharisees, Are ye also deceived? Have any of the rulers or of the Pharisees believed on him? But this people who knoweth not the law are cursed. Nicodemus saith unto them, (he that came to Jesus by night, being one of them,) Doth our law judge any man, before it hear him, and know what he doeth? They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet. And every man went unto his own house. Jesus went unto the mount of Olives.

Never Man Spake like this Man.

§60
The Guilty Woman.

And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them. And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, they say unto him, Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned: but what sayest thou? This they said, tempting him, that they might have to accuse him.

But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. So when they continued asking him, he lifted up himself, and said unto them, He that is without

sin among you, let him first cast a stone at her. And again he stooped down, and wrote on the ground. And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.

When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

§61

Feast of Tabernacles:

Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true. Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

Second Discourse:

Ye judge after the flesh; I judge no man. And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me. It is also written in your law, that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me.

Jesus and the Father.

Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also. These words spake Jesus in the treasury, as he taught in the temple: and no

Feast of Tabernacles:

man laid hands on him; for his hour was not yet come.

Second Discourse.

Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come. Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come. And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.

Then said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you from the beginning. I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him. They understood not that he spake to them of the Father.

Sin and Bondage.

Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

As he spake these words, many believed on him. Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free. They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of

sin. And the servant abideth not in the house for ever: but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed. I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you. I speak that which I have seen with my Father: and ye do that which ye have seen with your father.

Feast of Tabernacles:

Second Discourse.

They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. But now se seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God.

Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. Why do ye not understand my speech? even because ye cannot hear my words. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. And because I tell you the truth, ye believe me not. Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? He that is of God heareth God's words: ye therefore hear them not, because ye are not of God.

Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honor my Father, and ye do dishonor me. And

Feast of Tabernacles.

I seek not mine own glory: there is one that seeketh and judgeth.

Verily, verily, I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?

Jesus answered, If I honor myself, my honor is nothing: it is my Father that honoreth me; of whom ye say, that he is your God: yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying. Your father Abraham rejoiced to see my day: and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

§62

A Man Born Blind is Healed on the Sabbath:

And as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. I must work the works of him that sent me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world.

When he had thus spoken, he spat on the ground,

A Man Born Blind is Healed on the Sabbath:

and made clay of the spittle, and he anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

The neighbors therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged? Some said, This is he: others said, He is like him: but he said, I am he. Therefore said they unto him, How were thine eyes opened? He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. Then said they unto him, Where is he? He said, I know not.

They brought to the Pharisees him that aforetime was blind. And it was the sabbath day when Jesus made the clay, and opened his eyes. Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see. Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet. But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight. And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

His parents answered them and said, We know

A Man Born Blind is Healed on the Sabbath:

that this is our son, and that he was born blind: but by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself. These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue. Therefore said his parents, He is of age; ask him.

Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner. He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see. Then said they to him again, What did he to thee? how opened he thine eyes? He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples? Then they reviled him, and said, thou art his disciple; but we are Moses' disciples. We know that God spake unto Moses: as for this fellow, we know not from whence he is.

The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes. Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? He answered

and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe. And he worshipped him.

A Man Born Blind is Healed on the Sabbath.

And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

§63

Discourse of Jesus on, "I am the Good Shepherd."

Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

I am the good shepherd: the good shepherd

"I am the Good Shepherd."

giveth his life for the sheep. But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is a hireling, and careth not for the sheep.

I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

There was a division therefore again among the Jews for these sayings. And many of them said, He hath a devil, and is mad; why hear ye him? Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

§64 Peter's Good Confession.

And Jesus went out into the towns [and] coasts of Caesarea Philippi, [and] his disciples were with him. And it came to pass *by the way*, as he was alone praying, [that] he asked his disciples, saying, Whom do men say that I, the Son of man, am? And they answering said, Some say that thou art John the Baptist; *but* some *say*, Elias; and others, Jeremias; and others say, that one of the old prophets is risen again.

He saith unto them, But whom say ye that I am? And Simon Peter answered and said *unto*

him, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. **Peter's Good Confession.**

And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

Then straitly charged he his disciples, and commanded them, that they should tell no man that thing *of him*, that he was Jesus the Christ.

From that time forth began Jesus *to teach them*, [and] to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things, saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be killed, and be raised again the third day. *And he spake that saying openly.*

Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. *But when he had turned about and looked on his disciples, he rebuked Peter, saying* unto him,* Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but *the things* that be of men. **Peter Rebukes and is Rebuked.** *Peter.

And when he had called the people unto him with his disciples also, he said unto them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it: **Self Denial.**

and whosoever will lose his life for my sake *and the gospels, the same* shall find it.

A Problem in Profit and Loss

For what *shall it profit a man,* if he shall gain the whole world, and lose himself, his own soul, or be cast away? or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. *Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh* in his own glory, and *in the glory of his Father with the holy angels.* Verily I say unto you, There be some standing here, which shall not taste of death, till they see the kingdom of God *come with power,* [and] the Son of man coming in his kingdom.

§65

The Transfiguration.

And it came to pass about six [or] eight days after these sayings, Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart *by themselves,* to pray. And as he prayed, *he* was transfigured before them; the fashion of his countenance was altered, and his face did shine as the sun: and his raiment *became* white as the light, *exceeding white as snow, shining* and glistering, *so as no fuller on earth can white them.*

And, behold, there appeared unto them two men, which were Moses and Elias, who appeared in glory; *and they were talking with Jesus,* and spake of his decease which he should accomplish at Jerusalem. But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him. And it came to pass,

as they departed from him, *Peter answered and said to Jesus*, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias; not knowing what he said. *For he wist not what to say; for they were sore afraid.* The Transfiguration.

While he yet spake, behold, there came a bright cloud and overshadowed them: and they feared as they entered into the cloud. And, behold, there came a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. And when the disciples heard it, they fell on their face, and were sore afraid. And when the voice was past Jesus came and touched them, and said, Arise, and be not afraid. And *suddenly* when they had lifted up their eyes, *and had looked round about*, they saw no man, save Jesus only, *with themselves.*

And as they came down from the mountain, Jesus charged them *that they should tell no man what things they had seen*, saying, Tell the vision to no man, until the Son of man be risen again from the dead. *And they kept that saying* close *with themselves*, and told no man in those days any of those things which they had seen, *questioning one with another what the rising from the dead should mean.*

And his disciples asked him, saying, Why then say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed, *as it is written of him.* Likewise shall also the Son of man suffer *many things* of them, *and be set at nought, as** *it is*

*how

written of the Son of man. Then the disciples understood that he spake unto them of John the Baptist.

§66 **The Dumb Possessed:**

And it came to pass, that on the next day, when they were come down from the hill, much people met him. *And when he came to his disciples, he saw a great multitude about them, and the scribes questioning with them. And straightway all the people, when they beheld him, were greatly amazed, and running to him saluted him. And he asked the scribes, What question ye with them?*

And, behold, there came to him *one of the multude,* [and] kneeling down to him, **cried out** *and answered,* saying, *Master, I have brought unto thee my son, which hath a dumb spirit;* **and, lo, the* spirit taketh him,** *and wheresoever he taketh him, he teareth him,* **and bruising him hardly departeth from him:** for ofttimes **he suddenly crieth out,** and falleth into the fire, and oft into the water; *and he foameth* **again,** *and gnasheth with his teeth, and pineth away.* **Master, I beseech thee, look upon my son; for he is my only child.**

*a

†my son

Lord, have mercy on him ;† for he is a lunatick, and sore vexed. And I brought him to thy disciples, **and besought them‡ to cast him out;** and they could not cure him.

‡thy disciples

Then Jesus answered *him* and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring **thy son** hither to me. *And they brought him unto him:* **and as he was yet a coming,** *when he saw him, straightway the spirit tare him;* **the devil threw him down,** *and he fell on the ground, and wallowed foaming.*

And he asked his father, How long is it ago since this came unto him? And he said, Of a child. And ofttimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do anything, have compassion on us, and help us. Jesus said unto him, If thou canst believe, all things are possible to him that believeth. And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

The Dumb Possessed.

"Help Thou mine Unbelief."

When Jesus saw that the people came running together, he rebuked the devil, **the unclean,** *foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him. And the spirit cried, and rent him sore, and came out of him; and he was as one dead; insomuch that many said, He is dead. But Jesus took him by the hand, and lifted him up,* **and healed the child;** *and he arose,* **and he delivered him unto his father.**

And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples, Let these sayings sink down into your ears. *And when he was come into the house,* then came the disciples to Jesus apart, and said, Why could not we cast him out? And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove: and nothing shall be impossible unto you. Howbeit this kind goeth not out but by prayer and fasting.

Prayer and Fasting.

And they departed thence, and passed through

§67
The Shadow of the Cross.

Galilee; and he would not that any man should know it. And while they abode in Galilee, Jesus *taught his disciples, and* said unto them, The Son of man shall be betrayed into the hands of men: and they shall kill him, and *after that he is killed*, the third day he shall be raised again. **But they understood not this saying, and it was hid from them, and they perceived it not: and they feared to ask him of that saying.** And they were exceeding sorry.

Paying Tribute.

And he came to Capernaum. And when they were come to Capernaum, they that received tribute money came to Peter, and said, Doth not your Master pay tribute? He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free. Notwithstanding, lest we should offend them, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

§68
Ambitious Disciples, and the Discourse on True Greatness.

Then there arose a reasoning among them, which of them should be greatest. And Jesus *being in the house,* [*and*] **perceiving the thought of their heart,** *asked them, What was it that ye disputed among yourselves by the way? But they held their peace: for by the way they had disputed among themselves who should be the greatest. And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all.*

True Greatness, Offences, etc.

At the same time came the disciples unto Jesus, saying, [We disputed by the way,] Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, *and took him* and set him by him in the midst of them; *and when he had taken him in his arms, he said unto them,* Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven: **for he that is least among you all, the same shall be great.** And whosoever shall receive one such little child in my name receiveth me; **and whosoever shall receive me, receiveth** *not me, but* **him that sent me.**

"He Followeth not with us."

And John answered and said, Master, we saw one casting out devils in thy name, *and he followeth not us;* **and we forbade him, because he followeth not with us. And Jesus said unto him, Forbid him not: for he that is not against us is for us;** *for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.* But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! Wherefore if thy hand *offend thee, cut it off,* and cast it* from thee: *it is better for thee to enter into life maimed,* rather *than having two hands* to be cast *into hell, into the* everlasting *fire that*

*them

"It is Better for Thee."

never shall be quenched: where their worm dieth not, and the fire is not quenched.

And if thy foot offend thee, cut it off, and cast it* from thee: *it is better for thee to enter halt into life*, rather *than having two feet to be cast into hell, into the* everlasting *fire that never shall be quenched: where their worm dieth not, and the fire is not quenched.*

And if thine eye offend thee, pluck it out, and cast it from thee: *it is better for thee to enter into the kingdom of God with one eye*, rather *than having two eyes to be cast into hell fire: where their worm dieth not, and the fire is not quenched. For every one shall be salted with fire, and every sacrifice shall be salted with salt. Salt is good: but if the salt have last his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.*

*them

"The Ninety and Nine."

Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. For the Son of man is come to save that which was lost.

How think ye? if a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast

gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican.

"If thy Brother Trespass.

Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven. Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.

"Two or Three Together."

§69

Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

Parable of the Unmerciful Servant.

Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the Lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

But the same servant went out, and found one

Parable of the Unmerciful Servant.

of his fellow servants, which owed him a hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt.

So when his fellow servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldest not thou also have had compassion on thy fellow servant, even as I had pity on thee?

And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

§70

He Goeth up to Jerusalem.

And it came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem, and sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem.

The Samaritans Receive Him not.

And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to

save them. And they went to another village.

"Lord, I will follow Thee—but"

And it came to pass, that, as they went in the way, a certain scribe came and said unto him, Lord, I will follow thee whithersoever thou goest. And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.

And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.

And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house. And Jesus said unto him, No man, having put his hand to the plow, and looking back, is fit for the kingdom of God.

§71

The Mission of the Seventy.

After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them, The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest.

Go your ways: behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes: and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire. Go not from house to house.

And into whatsoever city ye enter, and they receive you, eat such things as are set before you: and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you. But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.

Cities of Woe.

Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be thrust down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

And it came to pass when Jesus had finished these sayings, [that] *he arose and* departed from Galilee, and came into the coasts of Judea beyond Jordan; and great multitudes followed him: *and the people resort unto him again; and,*

as he was wont, he taught them again; and he healed them there.

§72
Return of the Seventy.

And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. And he said unto them, I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you, but rather rejoice, because your names are written in heaven.

In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight. All things are delivered unto me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see: for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

§73
A Lawyer Tempts Him.

And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbor?

Parable of the Good Samaritan.

And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him: and whatsoever thou spendest more, when I come again, I will repay thee.

Which now of these three, thinkest thou, was neighbor unto him that fell among thieves? And he said, He that shewed mercy on him.

Then said Jesus unto him, Go, and do thou likewise.

§74 "Lord, Teach Us to Pray."

And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. And he said unto them, When ye pray, say,

Our Father which art in heaven, Hallowed be thy name. Thy kingdom come Thy will he done, as in heaven, so in earth. Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

A Friend at Midnight.

And he said unto them, Which of you shall have a friend. and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him. And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.

I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

A Stone for Bread?

If a son shall ask bread of any of you that is a father, will he give him a stone? Or if he ask a fish, will he for a fish give him a serpent? Or

if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?

§75
"Woe unto you, Pharisees!"

And as he spake, a certain Phariseee besought him to dine with him: and he went in, and sat down to meat. And when the Pharisee saw it, he marvelled that he had not first washed before dinner. And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. Ye fools, did not he that made that which is without make that which is within also? But rather give alms of such things as ye have; and, behold, all things are clean unto you.

But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone. Woe unto you, Pharisee! for ye love the uppermost seats in the synagogues, and greetings in the markets. Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them.

Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also And he said, Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them. Truly ye bear witness

that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres. "Woe unto you, Pharisees!"

Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute: that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; from the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.

Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

And as he said these things unto them, the scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things: laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.

And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after

Whom to Fear.

he hath killed, hath power to cast into hell; yea, I say unto you, Fear him. Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.

Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God; but he that denieth me before men shall be denied before the angels of God. And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven. And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: for the Holy Ghost shall teach you in the same hour what ye ought to say.

§76

Parable of the Rich Fool; and the Discourse to the Disciples:

And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. And he said unto him, Man, who made me a judge or a divider over you? And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build

greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God.

Discourse to the Disciples:

And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. The life is more than meat, and the body is more than raiment. Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?

Folly of Anxious Thought.

And which of you with taking thought can add to his stature one cubit? If ye then be not able to do that thing which is least, why take ye thought for the rest? Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which is today in the field, and tomorrow is cast into the oven; how much more will he clothe you, O ye of little faith?

And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. But rather seek ye the kingdom of God; and all these things shall be added unto you.

Fear not, little flock; for it is your Father's

Discourse to the Disciples:

"Fear not, Little Flock."

good pleasure to give you the kingdom. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also.

Be ever Ready.

Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. And this know, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all? And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath.

But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and

drink, and to be drunken; the lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more.

Discourse to the Disciples.

Be ever Ready.

I am come to send fire on the earth; and what will I, if it be already kindled? But I have a baptism to be baptized with; and how am I straitened till it be accomplished! Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: for from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

Not Peace, but Division.

And he said also to the people, When ye see a cloud rise up out of the west, straightway ye say, There cometh a shower; and so it is. And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass. Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time? Yea, and why even of yourselves judge ye not what is right?

When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

§77
Galileans Killed by Pilate.

There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay; but, except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay; but, except ye repent, ye shall all likewise perish.

Parable of the Barren Fig Tree.

He spake also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: and if it bear fruit, well: and if not, then after that thou shalt cut it down.

And he was teaching in one of the synagogues on the sabbath. And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could

§78
A Woman Healed on the Sabbath.

in no wise lift up herself. And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity. And he laid his hands on her: and immediately she was made straight, and glorified God.

And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day. The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day? And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it? It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.

And again he said, Whereunto shall I liken the kingdom of God? It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

And he went through the cities and villages, teaching, and journeying toward Jerusalem. Then said one unto him, Lord, are there few that be saved? And he said unto them, Strive

§79
"Are there few that be Saved?"

to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And, behold, there are last which shall be first; and there are first which shall be last.

§80
"Herod will Kill Thee."

The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence; for Herod will kill thee. And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected. Nevertheless I must walk to day, and to morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem.

O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate: and verily I

say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.

§81
Martha and Mary.

Now it came to pass, as they went, that he entered into a certain village: and a certain women named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

§82
At the Feast of Dedication.

And it was at Jerusalem the feast of the dedication, and it was winter. And Jesus walked in the temple in Solomon's porch. Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.

Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one.

They seek to Stone Him.

Then the Jews took up stones again to stone him. Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the Scripture cannot be broken; say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works; that ye may know, and believe, that the Father is in me, and I in him.

Therefore they sought again to take him; but he escaped out of their hand, and went away again beyond Jordan into the place where John at first baptized; and there he abode. And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true. And many believed on him there.

§83

At a Chief Pharisee's House:

A Man with the Dropsy Healed.

And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him. And, behold, there was a certain man before him which had the dropsy. And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day? And they held their peace.

And he took him and healed him, and let him go; and answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and

will not straightway pull him out on the sabbath day? And they could not answer him again to these things.

A Lesson on Humility.

And he put forth a parable to those that were bidden, when he marked how they chose out the chief rooms; saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honorable man than thou be bidden of him; and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

§84

Parable of the Great Supper.

And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God. Then said he unto him, A certain man made a great supper, and bade many: and sent his servant at supper time to say to them that

Parable of the Great Supper.

were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come.

So that servant came, and shewed his Lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men that were bidden shall taste of my supper.

§85
Count the Cost, First.

And there went great multitudes with him: and he turned, and said unto them, If any man come unto me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple.

For which of you, intending to build a tower, sitteth not down first and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish.

Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned? It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.

§86
Parables of Grace

Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

The Lost Sheep.

And he spake this parable unto them, saying, What man of you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

The Lost Piece of Money.

Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth

her friends and her neighbors together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

§87
The Prodigal Son.

And he said, A certain man had two sons: and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

Waste and Want.

And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

His Good Resolve.

And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants.

Return and Welcome.

And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his ser-

vants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in: therefore came his father out, and entreated him. And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends: but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

Elder Brother.

§88

And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.

Parable of Warning:

The Wasteful Steward.

Then the steward said within himself, What

Parable of Warning:

shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

The Wasteful Steward.

So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, A hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, A hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.

And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations. He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

And the Pharisees also, who were covetous, heard all these things: and they derided him. And he said unto them, Ye are they which justify yourselves before men; but God knoweth

your hearts: for that which is highly esteemed among men is abomination in the sight of God.

The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it. And it is easier for heaven and earth to pass, than one tittle of the law to fail.

Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery.

§89
Parable of Warning:

The Rich Man and Lazarus.

There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.

Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

§90
Concerning Faith and Forgiveness.

Then said he unto the disciples, It is impossible but that offences will come: but woe unto him, through whom they come! It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

And the apostles said unto the Lord, Increase our faith. And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? and will not rather say unto him, Make ready wherewith I may sup, and gird thyself and serve me, till I have eaten and drunken;

and afterward thou shalt eat and drink? Doth he thank that servant because he did the things that were commanded him? I trow not. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

§91
Lazarus Raised from the Dead:

Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick. When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

Now Jesus loved Martha, and her sister, and Lazarus. When he had heard therefore that he was sick, he abode two days still in the same place where he was. Then after that saith he to his disciples, Let us go into Judea again. His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again? Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him.

These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. Then said his disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep. Then said Jesus unto them plainly, Lazarus is dead.

Lazarus Raised from the Dead:

And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him. Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also go, that we may die with him.

Then when Jesus came, he found that he had lain in the grave four days already. Now Bethany was nigh unto Jerusalem, about fifteen furlongs off: and many of the Jews came to Martha and Mary, to comfort them concerning their brother. Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house. Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus saith unto her, I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this? She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee. As soon as she heard that, she arose quickly, and came unto him. Now Jesus was not yet come into the town, but was in that place where Martha met him. The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.

Then when Mary was come where Jesus was,

Lazarus Raised from the Dead.

and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, and said, Where have ye laid him? They said unto him, Lord, come and see.

Jesus wept. Then said the Jews, Behold how he loved him! And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died? Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.

Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days. Jesus saith unto her, Said I not unto thee, that, if thou wouldst believe, thou shouldest see the glory of God? Then they took away the stone from the place where the dead was laid.

And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me. And when he had thus spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with graveclothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him. But some of them went their ways to the Pharisees, and told them what things Jesus had done.

§92
A Council is Held to put Jesus to Death.

Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation. And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. Then from that day forth they took counsel together for to put him to death. Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

Jesus goes to Ephraim.

§93
The Jews Seek Him.

And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves. Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast? Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should show it, that they might take him.

And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: and they lifted up their

Ten Lepers Healed

voices, and said, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks: and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way: thy faith hath made thee whole.

§94
The Coming of the Kingdom.

And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.

And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. And they shall say to you, See here; or, see there: go not after them, nor follow them. For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven: so shall also the Son of man be in his day. But first must he suffer many things, and be rejected of this generation.

And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe

The Coming of the Kingdom.

entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all.

Even thus shall it be in the day when the Son of man is revealed. In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. Remember Lot's wife. Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.

I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left. And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together.

§95

Parable of the Judge and the Widow.

And he spake a parable unto them to this end, that men ought always to pray, and not to faint; saying, There was in a city a judge, which feared not God, neither regarded man: and there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not for awhile: but afterward he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

§96
Parable of the Pharisee and the Publican.

And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess.

And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased: and he that humbleth himself shall be exalted.

§97
Concerning Divorce.

The Pharisees also came unto him, tempting him, and *asked him*, saying, Is it lawful for a man to put away his wife for every cause? And he answered and said unto them, *What did Moses command you? And they said, Moses suffered to write a bill of divorcement, and to put her away.*

And he answered and said unto them, Have ye not read, that *God* which made them at the beginning *of the creation* made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his

Concerning Divorce.

wife; and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

And in the house his disciples asked him again of the same matter. And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery. His disciples say unto him, If the case of a man be so with his wife, it is not good to marry.

But he said unto them, All men cannot receive this saying, save they to whom it is given. For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

§98
Christ Blessing Little Children.

Then were there brought unto him little children, *young children*, infants, that he would touch them, [and] put his hands on them, and pray: but when his disciples saw it, they rebuked *those that brought them. But when Jesus saw it, he was*

much displeased, and called them unto him, and said, Suffer *the* little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, *he* shall in no wise enter therein. *And he took them up in his arms, put his hands upon them, and blessed them;* and departed thence.

§99
The Rich Young Ruler:

And when he was gone forth into the way, there came a certain ruler *running, and kneeled to him, and asked him,* saying, Good Master, what good thing shall I do that I may *inherit* eternal life? And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God. Thou knowest the commandments: if thou wilt enter into life, keep the commandments.

He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, *Defraud not*, Honor thy father and thy mother: and, Thou shalt love thy neighbor as thyself. The young man *answered and said* unto him, *Master*, all these things have I *observed* [and] kept from my youth up: what lack I yet?

The Danger of Riches.

Now when Jesus heard these things, He *beholding him, loved him, and* said unto him, Yet lackest thou one thing: if thou wilt be perfect, go *thy way*, sell all *whatsoever* thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, *take up the cross*, and follow me. But when the young man heard this, he was very sorrowful, *and was sad at that saying, and went away grieved;* for he was very rich, [*and*] *had great possessions.*

The Rich Young Ruler.

And when Jesus saw that he was very sorrowful, *he looked round about, and* said unto his disciples, How hardly shall they that have riches enter into the kingdom of God! Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. *And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!* And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

When his disciples heard it, they were exceedingly amazed, [and] *astonished out of measure*, saying *among themselves*, Who then can be saved? But Jesus *looking upon them*, beheld them, and said unto them, With men this is impossible; *but not with God.* The things which are impossible with men are possible with God; *for* with God all things are possible.

Rewards of Discipleship.

Then answered Peter and *began to say* unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus *answered and* said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake *and the gospel's*, [and] for the kingdom of God's sake, shall receive manifold more, [even] a hundredfold *now* in this present time, *houses, and brethren,*

and sisters, and mothers, and children, and lands, with persecutions; and in the world to come shall inherit *eternal* life. But many that are first shall be last; and the last shall be first.

§100
Laborers in the Vineyard.

For the kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the marketplace, and said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise.

And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive.

So when even was come, the lord of the vineyard saith unto his steward, Call the laborers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

And when they had received it, they murmured against the good man of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered

one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen.

§101
Jesus Foretells His Crucifixion.

And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took *again* the twelve disciples apart in the way, *and began to tell them what things should happen unto him*, and said unto them, Behold, we go up to Jerusalem; and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to mock, and to scourge, and to crucify; and [he] shall be mocked, and spitefully entreated, and spitted on: and they shall scourge him, and put him to death; and the third day he shall rise again.

And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire. And he said unto them, What would ye that I should do for you? They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

§102
Ambition of James and John and their Mother.

Then came to him the mother[11] of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.

But Jesus answered and said *unto them*, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, *We can;* we are able. And he saith unto them, Ye shall drink indeed of my cup *that I drink of*, and be baptized with the baptism that I am baptized with; but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.

And when the ten heard it, *they began to be much displeased with James and John*, [and] they were moved with indignation against the two brethren. But Jesus called them unto him, and said *unto them*, Ye know that the princes of the Gentiles, *which are accounted to rule*, exercise dominion [and] *lordship* over them, and *their great ones* exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; *and whosoever of you will be the chiefest, shall be servant of all:* even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

And they came to Jericho;[12] and as they departed from Jericho, a great multitude followed him. *And as he went out with his disciples and*

§103
Blind Bartimeus Healed.

a great number of people, it came to pass, as he was nigh unto Jericho, that a certain blind man, *Bartimeus, the son of Timeus*, sat by the *highway* side, begging. And hearing the multitude pass by, he asked what it meant. And they told him, that Jesus of Nazareth passeth by. *And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou Son of David, have mercy on me.* Have mercy on us, O Lord, thou Son of David.

And the multitude, and they which went before, rebuked him; *and many charged him that he should hold his peace;* but he cried so much the more *a great deal*, saying, Have mercy on us, O Lord, thou Son of David. Thou Son of David, have mercy on me.

And Jesus stood *still*, and commanded him *to be called*, [and] to be brought unto him. *And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee. And he, casting away his garment, rose, and came to Jesus.* And when he was come near, *Jesus answered and said unto him*, What wilt thou that I *should* do unto thee? *The blind man said unto him*, Lord, that I *might* receive my sight. And Jesus said unto him, Receive thy sight: thy faith hath saved thee. *Go thy way; thy faith hath made thee whole.* And immediately he received his sight, and followed *Jesus in the way*, glorifying God: and all the people, when they saw it, gave praise unto God.

And Jesus entered and passed through Jericho. And, behold, there was a man named Zacchaeus, which was the chief among the publicans, and he was rich. And he sought to see Jesus wh

§1 4
Zacchaeus Entertains the Lord.

he was; and could not for the press, because he was little of stature. And he ran before, and climbed up into a sycamore tree to see him; for he was to pass that way. And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for to day I must abide at thy house. And he made haste, and came down, and received him joyfully.

And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner. And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold. And Jesus said unto him, This day is salvation come to this house, forasmach as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost.

§105
Parable of The Pounds.

And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money,

Parable of The Pounds.

that he might know how much every man had gained by trading.

Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou also over five cities.

And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin: for I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds. (And they said unto him, Lord, he hath ten pounds.) For I say unto you, That unto every one which hath shall be given: and from him that hath not, even that he hath shall be taken away from him. But those mine ememies, which would not that I should reign over them, bring hither, and slay them before me.

And when he had thus spoken, he went before, ascending up to Jerusalem.

Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. Now when

§106
Mary Anoints Jesus' Head and Feet at Bethany.

Jesus was in Bethany, in the house of Simon the leper, *they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.*

There came unto him [Mary,] a woman having an alabaster box of very precious ointment *of spikenard; and she brake the box* and poured it on his head, as he sat at meat. *Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.*

But when his disciples saw it, *there were some that had indignation within themselves, and said,* To what purpose is this waste? *Why was this waste of the ointment made?* For *it* might have been sold for much, [even] *more than three hundred pence,* and given to the poor. *And they murmured against her. Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, Why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.*

When Jesus understood it, he said unto them, Why trouble ye the woman? *Let her alone;* for she hath wrought a good work upon me. *Against the day of my burying hath she kept this.* For ye have the poor always with you; *and whensoever ye will ye may do them good:* but me ye have not always. For in that she hath poured this ointment on my body, she did it for my burial. *She hath done what she could: she is come aforehand to anoint my body to the burying.* Verily I say unto you, Wheresoever this gos-

pel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.

Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. But the chief priests consulted that they might put Lazarus also to death; because that by reason of him many of the Jews went away, and believed on Jesus.

§107 **The Triumphal Entry:**

And *on the next day,* when they drew nigh unto Jerusalem, it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called the mount of Olives, he sent *forth* two of his disciples, saying unto them, Go ye *your way* into the village over against you; in the which *as soon as ye be entered into it,* ye shall find an ass tied, and a colt *tied* with her, *whereon never man sat;* loose them, and bring them unto me. *And if any man say unto you, Why do ye this?* Why do ye loose him? Or,* if any man say aught to you, thus shall ye say unto him, The Lord hath need of them; and straightway he will send them *hither.*

*And

And the disciples that were sent went their way, and found even as he had said unto them: *they found the colt tied by the door without in a place where two ways met. And they loose him,* as Jesus commanded them. And as they were loosing the colt, *certain of them that stood there,* the owners thereof, said unto them, *What do ye?* Why loose ye the colt? And they said *unto them even as Jesus had commanded,* The Lord hath need of him: *and they let them go.*

And *they* brought the ass, and the colt, and

The Triumphal Entry:

put on them their clothes; *and they brought the colt to Jesus,* and they cast their garments upon the colt, and they set Jesus thereon, *and he sat upon him.* All this was done, that it might be fulfilled which was spoken by the prophet, *as it is written,* saying, Tell ye the daughter of Sion, *Fear not, Daughter of Sion:* Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

Jesus Rides upon a Young Ass.

And as he went, a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. *And much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.*

They Carpet the Road for their King.

And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of disciples, [*both*] *they that went before, and they that followed,* began to rejoice and praise God with a loud voice for all the mighty works that they had seen, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest. Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest. *Hosanna: Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.*

Hosanna!

And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.

The Triumphal Entry:

These things understood not the disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him. The people therefore that was with him when he called Lazarus out of the grave, and raised him from the dead, bare record. For this cause the people also met him, for that they heard that he had done this miracle. The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

Jesus Weeps over the City.

And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

He Enters into the Temple and Heals.

And Jesus entered into Jerusalem, and into the temple. And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus the prophet of Nazareth of Galilee. And the blind and the lame came to him in the temple; and he healed them.

The Children sing Hosanna!

And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased, and said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never

read, Out of the mouths of babes and sucklings thou hast perfected praise?

He goes to Bethany.

And when he had looked round about upon all things, and now the eventide was come, he left them, and went out of the city into Bethany *with the twelve;* and he lodged there.

§108

Returns to Jerusalem.

Now *on the morrow* morning, as he returned into the city *from Bethany, he was hungry.* And *seeing* a fig tree *afar off* in the way, he came to it, *if haply he might find anything thereon. And when he came to it, he* found nothing thereon, but leaves only; *for the time of figs was not yet. And Jesus answered* and said unto it, Let *no man eat fruit of thee hereafter*, [and] let no fruit grow on thee henceforward, for ever. *And his disciples heard it;* and presently the fig tree withered away.

The Fig Tree Cursed.

The Temple Cleansed.

And they come to Jerusalem: and Jesus went into the temple of God, and *began to* cast out all them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves, *and would not suffer that any man should carry any vessel through the temple. And he taught, saying* unto them, It is written, My house shall be called *of all nations* the house of prayer; but ye have made it a den of thieves.

Angry Priests.

And the scribes and chief priests heard it, and sought how they might destroy him: and he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him, *for they feared him;* and [they] could not find what they might do: for all the people were very attentive to hear him, [*and*] *were astonished at his doctrine.* And in

the daytime he was teaching in the temple; *and*
He goes to Mount Olivet. *when even was come, he went out of the city*, and at night he abode in the mount that is called the mount of Olives.

§109
They come again to Jerusalem. *And they come again to Jerusalem. And in the morning, as they passed by, they saw the fig tree dried up from the roots.* And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away!
The Fig Tree Dried up. *And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away. And Jesus answering saith unto them, Have faith in God. For* verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to this fig tree, but *whosoever shall say unto this mountain*, Be thou removed, and be thou cast into the sea; *and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass*, it shall be done; *he shall have whatsoever he saith.*

Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them; and all things, whatsoever ye shall ask in prayer, believing, ye shall receive. *And when ye stand praying, forgive, if ye have aught against any; that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.*

And all the people came early in the morning to him in the temple, for to hear him. And when he was come into the temple, the chief priests, *and the scribes*, and the elders of the people came unto him, as he was *walking* [and] teaching *in the temple*, and as he preached the gospel; and

[they] said unto him, Tell us, by what authority doest thou these things? and who is he that gave thee this authority *to do these things?*

They Challenge His Authority.

And Jesus answered and said unto them, I also will ask you one *question, and answer me; and* if ye tell me, I in like wise will tell you by what authority I do these things. The baptism of John, whence was it? from heaven, or of men? *Answer me.* And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? But if we shall say, Of men; we fear the people; for all the people will stone us: for they *all* be persuaded that John was a prophet *indeed.* And they answered Jesus and said, We cannot tell whence it was. And *Jesus answering* said unto them, Neither tell I you by what authority I do these things.

§110

Parable of the Two Sons.

And he began to speak unto them by parables, [saying,] But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to day in my vineyard. He answered and said, I will not; but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, sir; and went not. Whether of them twain did the will of his father? They say unto him, The first.

Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him.

§111
Parable of the Wicked Husbandmen.

Then began he to speak to the people this parable, [saying,] Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, *and a place for the winefat*, and built a tower, and let it out to husbandmen, and went into a far country for a long time.

And at the season when the time of fruit drew near, he sent a servant to the husbandmen, that *he might receive from them** of the fruit of the vineyard: but the husbandmen *caught him, and* beat him, and sent him away empty. And again he sent another servant: and they beat him also, *and at him they cast stones, and wounded him in the head, and handled* him shamefully, and sent him away empty. And again he sent a third: and they wounded him also, and cast him out, *and killed him.* Again, he sent *many* other servants, more than at first: and they did unto them likewise, *beating some, and killing some.*

*the husbandmen

Then said the lord of the vineyard, What shall I do? I will send my beloved son. *Having yet therefore one son, his well beloved, he sent him also last* of all *unto them, saying*, It may be they will reverence my son when they see him. But when the husbandmen saw the son, they reasoned among themselves, saying, This is the heir; come, let us kill him, and let us seize on his inheritance, *and the inheritance shall be ours.* And they caught him, and cast him out of the vineyard, and slew him.

When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard

The Wicked Husbandmen.

unto other husbandmen, which shall render the fruits in their season. Jesus saith unto them, [Yea,] **he shall come and destroy these husbandmen, and shall give the vineyard to others.** Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. **And when they heard it, they said, God forbid.**

And he beheld them, and said, What is this then that is written in the Scriptures? Did ye never read *this Scripture*, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. **And the chief priests and the scribes the same hour sought to lay hands on him,** but **they feared the people,** because they took him for a prophet: **for they** *knew* **that he had spoken this parable against them.** *And they left him, and went their way.*

§112

Parable of the Marriage Feast.

And Jesus answered and spake unto them again by parables, and said, The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage.

But they made light of it, and went their

Parable of the Marriage Feast.

ways, one to his farm, another to his merchandise: and the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.

Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

And when the king came in to see the guests, he saw there a man which had not on a wedding garment: and he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to his servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen.

§113
The Question of Tribute.

Then went the Pharisees, and took counsel how they might entangle him in his talk. **And they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.** And they sent out unto him their disciples, *certain of the Pharisees*, with the Herodians, *to catch him in his words. And when they were come, they say unto him*, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for

The Question of Tribute.

thou regardest not neither acceptest the person of men. Tell us therefore, What thinkest thou? Is it lawful for us to give tribute unto Cæsar, or not? *Shall we give, or shall we not give?*

But Jesus perceived their craftiness and their wickedness, and *knowing their hypocrisy* said unto them, Why tempt ye me, ye hypocrites? Show me the tribute money. *Bring me a penny, that I may see it.* And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Cæsar's. Then *Jesus answering said* unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's.

And when they had heard these words, they marvelled at his answer, and held their peace; and [they] left him, and went their way; [for] they could not take hold of his words before the people.

§114

The Question of the Resurrection.

The same day came to him certain of the Sadducees, which say that there is no resurrection, and asked him, saying, Master, Moses wrote unto us, If a man die, having a wife, *and leave his wife behind him, and leave no children, that* his brother should marry his wife, and raise up seed unto his brother. Now there were with us seven brethren: and the first, when he had married a wife, died without children, and left his wife unto his brother. And the second took her to wife, and he died childless. And the third took her; and in like manner the seven also: and they left no children, and died. And last of all the woman died also. Therefore in the resurrection, *when they shall rise,* whose wife

The Resurrection.

shall she be of the seven? for they seven all had her to wife.

Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the power of God. The children of this world marry, and are given in marriage: but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels of God in heaven; and are the children of God, being the children of the resurrection.

But as touching the resurrection of the dead, *that they rise*, have ye not read *in the book of Moses* that which was spoken unto you by God, *in the bush*, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For God is not the God of the dead, but of the living; for all live unto him. *Do ye not therefore err, because ye know not the Scriptures, neither the power of God? Ye do greatly err.*

And when the multitude heard this, they were astonished at his doctrine. Then certain of the scribes answering said, Master, thou hast well said. And after that they durst not ask him any question at all.

But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. Then one of them which was a lawyer, *one of the scribes, came, and having heard them reasoning together, and perceiving that he had answered them well*, asked him a question,

§115
The First and Great Commandment.

tempting him, and saying, Master, which is the *first* [and] great commandment *of all* in the law? *And Jesus answered him, The first of all the commandments is, Hear, O Israel; the Lord our God is one Lord: and* thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, *and with all thy strength:* this is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. *There is none other commandment greater than these.* On these two commandments hang all the law and the prophets.

And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he: and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices.

And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

§116
What Think Ye of Christ?

While the Pharisees were gathered together, Jesus asked them, *while he taught in the temple,* saying, *How say the scribes that Christ is the son of David?* What think ye of Christ? Whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord? *For David himself said by the Holy Ghost,* in the book of Psalms, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. If David then call him Lord, how is he his son? And no man was able to answer

him a word, neither durst any man from that day forth ask him any more questions. *And the common people heard him gladly.*

§117
The Discourse Against the Scribes and Pharisees:

Then spake Jesus to the multitude, and to his disciples, saying, The scribes and the Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.

But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi.

But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

Then in the audience of all the people he said unto his disciples, *in his doctrine,* Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts. Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayers: therefore ye

shall receive the greater damnation. But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves. **Scribes and Pharisees:**

Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?

Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel.

Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee,

Scribes and Pharisees.

cleanse first that which is within the cup and platter, that the outside of them may be clean also. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation.

Jesus Bewails Jerusalem.

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

§118
The Widow's Two Mites.

And Jesus sat over against the treasury; and he looked up, and *beheld how the people cast money into the treasury*: and [he] saw the rich men casting their gifts into the treasury; *and many that were rich cast in much.* And he saw also a certain poor widow casting in thither two mites, *which make a farthing.*

And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: for all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

§119
"We would see Jesus."

And there were certain Greeks among them that came up to worship at the feast: the same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

And Jesus answered them, saying, The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be: If any man serve me, him will my Father honor.

A Voice from Heaven.

Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him. Jesus answered and said, This voice came not because of me, but for your sakes.

"If I be lifted up."

Now is the judgement of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die. The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man? Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light.

They Believed Not on Him.

These things spake Jesus, and departed, and did hide himself from them. But though he had done so many miracles before them, yet they believed not on Him: that the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. These things said Esaias, when he saw his glory, and spake of him.

Nevertheless among the chief rulers also many

believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God.

Some of the Rulers Believe.

Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me. I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

§120

Discourse concerning the End of the World, and the Destruction of Jerusalem:

And Jesus went out, and departed from the temple: and his disciples came to him for to show him the buildings of the temple. *And one of his disciples saith unto him, Master, see what manner of stones and what buildings are here!* And as some spake of the temple, how it was adorned with goodly stones and gifts, Jesus said unto them, See ye not all these things, *these great buildings?* Verily I say unto you, As for these things which ye behold, the days will come, in the which there shall not be left here one stone upon another, that shall not be thrown down.

And as he sat upon the mount of Olives, *over against the temple*, the disciples, *Peter and James and John and Andrew*, came unto him privately,

End of the World: saying, Master, tell us, when these things shall be, and what sign will there be when *all* these things shall come to pass? and what shall be the sign of thy coming, and of the end of the world?

And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and the time draweth near; and shall deceive many: go ye not therefore after them. And ye shall hear of wars and rumors of wars: but when ye shall hear of wars and commotions, see that ye be not troubled [nor] terrified: for all these things must first come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines *and troubles*, and pestilences, and great earthquakes, in divers places, and fearful sights and great signs shall there be from heaven. All these are the beginning of sorrows.

Beginning of Sorrows.

Persecutions. *But take heed to yourselves: for* before all these, they shall lay their hands on you, and persecute you; *they shall deliver you up to councils*, [*and*] to synagogues, and into prisons: *and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.* And it shall turn to you for a testimony. *But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.* Settle it therefore in your hearts, not to meditate before what ye shall answer: for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

Then shall they deliver you up to be afflicted, and ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. *Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death:* and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another.

End of the World:

Brother shall Betray Brother.

And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the word for a witness unto all nations; and then shall the end come. **But there shall not a hair of your head perish. In your patience possess ye your souls.**

False Prophets.

When ye therefore shall see **Jerusalem compassed with armies,** [and] the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place *where it ought not,* (whoso readeth let him understand,) **then know that the desolation thereof is nigh.** Then let them which be in Judea flee into the mountains: **and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.** Let him which is on the housetop not *go down into the house, neither enter therein,* to take anything out of his house: *and let him that is in the field not turn back again for to take up his garment.*

Abomination of Desolation.

For these be the days of vengeance, that all things which are written may be fulfilled. And

End of the World: woe unto them that are with child, and to them that give suck in those days! But pray ye that
Days of Vengeance your flight be not in the winter, neither on the sabbath day: *for in those days* there shall be great distress in the land, and wrath upon the people; for then *shall be affliction* and great tribulation, *such as was not from the beginning of the creation which God created unto this time*, no, nor
Great Tribulation. ever shall be. And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. *And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.*

Then if any man shall say unto you, Lo, here
"Lo, Here is Christ." is Christ; or, *lo, he is* there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive [and] *seduce* the very elect. *But take ye heed; behold, I have foretold you all things.* Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chamber; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. For wheresoever the carcase is, there will the eagles be gathered together.

Immediately after the tribulation of those days
Signs in the Heavens. there shall be signs in the sun, and in the moon, and in the stars; *the sun shall be darkened*, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear

the sign of the Son of man in heaven; and upon the earth distress of nations, with perplexity; the sea and the waves roaring: men's hearts failing them for fear, and for looking after those things which are coming on the earth. **End of the World:**

And then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, *from the uttermost part of earth to the uttermost part of heaven.* And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

And he spake to them a parable, [saying,] Now learn a parable of the fig tree, and all the trees: When his branch is yet tender, and putteth forth leaves, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye shall see all these things come to pass, know ye that the kingdom of God is nigh at hand, even at the doors. Verily I say unto you, This generation shall not pass away, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away. **The Fig Tree, and All the Trees.**

But of that day and hour knoweth no man, no, not the angels of heaven, *neither the Son,* but my Father only. But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall **A Profound Secret.**

End of the World:

also the coming of the Son of man be. Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left.

Take Heed; Watch, Pray.

And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. *Take ye heed, watch and pray: for ye know not when the time is.* **For as a snare shall it come on all them that dwell on the face of the whole earth.**

For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly he find you sleeping. **Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man;** for ye know not what hour your lord doth come. *And what I say unto you I say unto all, Watch.*

But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

The Wise Servant.

Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he

shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

§121
Parable of the Ten Virgins.

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps.

While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh.

End of the World:

§122
Parable of the Talents:

For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money.

After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

Then he which had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou has not sown, and gathering where thou hast not strewed: and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. His

lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed: thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

End of the World: The Talents.

§123

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left.

The Final Separation.

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was a hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee a hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we

Come, Ye Blessed.

End of the World.

thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

Depart, Ye Cursed

Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was a hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in, naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee a hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

And these shall go away into everlasting punishment: but the righteous into life eternal.

§124
Judas and the Chief Priests.

Now the feast of unleavened bread drew nigh, which is called the passover. And it came to pass, when Jesus had finished all these sayings, he said unto his disciples, Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified.

Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, and consulted that they might take Jesus by subtility, and kill him. But they said, Not on the feast day, lest there be an uproar among the people; for they feared the people.

Then entered Satan into Judas surnamed

Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains, how he might betray him unto them; and [he] said unto them, What will ye give me, and I will deliver him unto you? *And when they heard it, they were glad, and promised to give him money;* and they covenanted with him for thirty pieces of silver. And he promised, and from that time he sought opportunity to betray him unto them in the absence of the multitude.

§125
The Last Supper:

Then came the day of unleavened bread, when the passover must be killed. [And] the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover? And he sent *forth two of his disciples*, Peter and John, saying, Go and prepare us the passover, that we we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Go *ye* into the city; *and* behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the goodman of the house, The Master saith unto thee, My time is at hand; I will keep the passover at thy house. Where is the guest-chamber, where I shall eat the passover with my disciples? And he shall show you a large upper room furnished *and prepared:* there make ready *for us.*

The Preparation.

And the disciples did as Jesus had appointed them; and they went *forth, and came into the city*, and found as he had said unto them: and they made ready the passover. *And in the evening he cometh with the twelve.* And when the

The Last Supper: hour was come, he sat down, and the twelve apostles with him.

Unholy Strife. And there was also a strife among them which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger: and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

He Washes their Feet. *Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And during*[13] *supper, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; he riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.*

Peter's Protest. *Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter*

saith unto him, Thou shalt never wash my feet. The Last Supper:
Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean.

So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them.

I speak not of you all: I know whom I have chosen: but that the Scripture may be fulfilled, he that eateth bread with me hath lifted up his heel against me. Now I tell you before it come, that, when it is come to pass, ye may believe that I am he. Verily, verily, I say unto you, he that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

And he said unto them, With desire I have desired to eat this passover with you before I The Passover.
suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup,[14] and gave thanks, and said, Take this, and divide it among yourselves: for I say unto you, I will not drink of

The Last Supper:

the fruit of the vine, until the kingdom of God shall come.

"One of You shall Betray Me"

When Jesus had thus said, he was troubled in spirit, and testified, and said, as they sat and did eat, Verily, *verily,* I say unto you, that one of you *which eateth with me* shall betray me: behold, the hand of him that betrayeth me is with me on the table. *Then the disciples looked one on another, doubting of whom he spake.* And they began to inquire among themselves, which of them it was that should do this thing. And they were exceeding sorrowful, and began every one of them to say unto him, *one by one,* Lord, is it

"Lord, is it I?"

I? *and another said, Is it I?* And he answered and said *unto them, It is one of the twelve,* that dippeth his hand with me in the dish; the same shall betray me.

Now there was leaning on Jesus' bosom one of the disciples, whom Jesus loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. He then lying on

"Lord, who is it?"

Jesus' breast saith unto him, Lord, who is it? Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And truly the Son of man goeth as it is written of him, [and] as it was determined: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born. Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said. *And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.*

Satan enters into Judas.

And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly. Now no man at the table knew for what intent he spake this unto him. For some of them thought,

because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor. He then, having received the sop, went immediately out; and it was night. The Last Supper.

Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him. Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you. A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another. A New Commandment.

And as they were eating, Jesus took bread, and gave thanks, and blessed it, and brake it, and gave to the disciples, and said, Take, eat; this is my body which is broken* [and] given for you: this do in remembrance of me. And likewise he took the cup also after supper, and gave thanks, and gave it to them, saying, Drink ye all of it: *and they all drank of it. And he said unto them,* This cup is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. My Body—My Blood.

* I. Cor. 11:24.

Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards. Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life

§126
The Last Warning.

for thy sake. Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But after I am risen again, I will go before you into Galilee.

Self-Confidence of Peter.

But Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended. And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee, both into prison, and to death. *And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice. But* Peter *spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all. Jesus answered him, Wilt thou lay down thy life for my sake?* I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise a scrip: and he that hath no sword, let him sell his garment and buy one. For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end. And they said, Lord, here are two swords. And he said unto them, It is enough.

§127
Jesus' Farewell Discourse:

Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know.

The Way, the Truth, and the Life.

Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it.

Jesus and the Father.

If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

Jesus' Farewell Discourse:

Another Comforter.

even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

"If a Man Love Me."

Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all thing to your remembrance, whatsoever I have said unto you.

My Peace.

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father; for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this

world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

Jesus' Farewell Discourse:

I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

"I am the True Vine"

As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth? but I have called you

My Commandment.

Jesus' Farewell Discourse:

friends; for all things that I have heard of my Father I have made known unto you.

I Command You.

Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chose you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep your's also. But all these things will they do unto you for my name's sake, because they know not him that sent me.

No Cloak for Sin.

If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning.

These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that who-

soever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me. But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you. But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged.

Jesus' Farewell Discourse:

Enmity of the World.

"He Will Reprove the World."

I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you. A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.

"He will Guide You Into all Truth."

Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father? They said therefore, What is this

"A Little While."

Jesus' Farewell Discourse:

that he saith, A little while? we cannot tell what he saith. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me? Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

"Ask in My Name."

And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father. At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

Reply of the Disciples.

His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Jesus

answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

§128
The Intercessory Prayer:

"Glorify Thy Son."

These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name

"I Pray for Them."

The Intercessory Prayer.

those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled.

"Keep Them from the Evil."

And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

"Sanctify Them."

They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctifed through the truth.

"One in Us"

Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee:

but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them.

§129
Gethsemane:

When Jesus had spoken these words, and when they had sung a hymn, he came out, and, as he was wont, *he went forth with his disciples over the brook Cedron,* to the mount of Olives. *And they came* unto a place called Gethsemane, *where was a garden, into the which he entered,* and his disciples also followed him. And when he was at the place, he said unto them, Sit ye here, [and] pray that ye enter not into temptation; while I go and pray yonder,

Exceeding Sorrowful.

And he took with him Peter and *James and John,* the two sons of Zebedee, and began to be sorrowful and *sore amazed,* and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went *forward* a little farther, and was withdrawn from them about a stone's cast, and kneeled down, and fell on his face *on the ground,* and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine, be done. And being in an agony he prayed more earnestly, saying, O my Father, if it be possible, let this cup pass from me. *And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless, not what I will, but what thou wilt.*

The Agony.

The Bloody Sweat.

And his sweat was as it were great drops of blood, falling down to the ground. And there appeared an angel unto him from heaven,

Gethsemane.

strengthening him. And he rose up from prayer, and cometh unto the disciples, and findeth them sleeping from sorrow, and said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

Sleeping Disciples.

And [he] saith unto Peter, *Simon, sleepest thou?* What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

He Prays the Second and the Third Time.

And he went away again the second time, and prayed, *and spake the same words*, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. And he came and found them asleep again: for their eyes were heavy; *neither wist they what to answer him.* And he left them, and went away again, and prayed the third time, saying the same words.

Then cometh he to his disciples *the third time*, and saith unto them, Sleep on now, and take your rest: *it is enough;* behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going: behold, he is at hand that doth betray me.

§130

The Arrest:

And while he yet spake, lo, Judas, one of the twelve, *having received a band of men and officers* from the chief priests *and Pharisees and scribes* and elders of the people, *cometh thither,* and with him a great multitude, with *lanterns and torches and weapons,* swords and staves. *For* Judas also, which betrayed him, knew the place; for Jesus ofttimes resorted thither with his disciples.*

**And*

The Traitor's Kiss

Now he that betrayed him *had given* them a sign, saying, Whomsoever I shall kiss, that same is he; *take him*, hold him fast, *and lead him away safely.* And Judas went before them,

[and] forthwith came to Jesus; *and as soon as he was come he* drew near unto Jesus to kiss him, and said, *Master, Master;* Hail, Master; and kissed him. But Jesus said unto him, Judas, friend, wherefore art thou come? betrayest thou the Son of man with a kiss? When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword? **The Arrest:**

Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them. As soon then as he had said unto them, I am he, they went backward, and fell to the ground. Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am he; if therefore ye seek me, let these go their way, that the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none. **The Mob Repulsed.**

Then came they, and laid *their* hands on Jesus, and took him. And, behold, one of them which *stood by* with Jesus, *Simon Peter, having a sword,* stretched out his hand, and drew his sword, and struck a servant of the high priest, and *cut* off his right ear. *The servant's name was Malchus.* Then said Jesus unto *Peter,* Put up again thy sword into *the sheath,* his place: for all they that take the sword shall perish with the sword. *The cup which my Father hath given me, shall I not drink it?* Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it **They Take Jesus.** **The Law of the Sword.**

The Arrest.

must be? And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

Then the band and the captain and officers of the Jews took Jesus, and bound him. In that same hour *Jesus answered and said unto* the multitudes, the chief priests and captains of the temple, and the elders, which were come to him, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye *took me not,* ye stretched forth no hand against me: but this is your hour, and the power of darkness: *the Scriptures must be fulfilled.* Then all the disciples forsook him and fled. But all this was done, that the Scriptures of the prophets might be fulfilled.

He is led to Annas first; then to Caiaphas.

And they that had laid hold on Jesus led him away to *Annas first; for he was father in law to Caiaphas, which was the high priest that same year. And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him: and he left the linen cloth, and fled from them naked.*

Then took they *Jesus,* and led him *away to* Caiaphas the high priest, and brought him into the high priest's house, where *all the chief priests and* the scribes and the elders were assembled *with him. Annas had sent him bound unto Caiaphas, the high priest. Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.*

And Simon Peter[15] followed *Jesus* afar off, *even* unto the high priest's palace, *and so did another disciple: that disciple was known unto the high priest, and went in with Jesus, into the palace of the high priest. But Peter stood at the door with-*

§131
Peter's Denials:

out. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter. And he went in, and sat with the servants, to see the end. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them, *and warmed himself by the fire.*

And there cometh one of the maids of the high priest, the damsel that kept the door, and saith unto Peter, Art not thou also one of this man's disciples? He saith, I am not. But she* beheld him as he sat by the fire *warming himself*, and earnestly looked upon him, and said, This man was also with him. But Peter† denied him before them all, saying, Woman, I know him not; I know not, *neither understand I*, what thou sayest. *And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not.* And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. *One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him? Peter then denied again: and he went out into the porch, and immediately the cock crew.*

*a certain maid

†the

First Series of Denials: Five.

And when he was gone out into the porch, another maid saw him *again*, and said unto them that *stood by*, *This is one of them;* this fellow was also with Jesus of Nazareth. And again he denied with an oath, I do not know the man.

Second Series of Denials: One.

And about the space of one hour after, another

Peter's Denials:

Third Series of Denials: Two.

confidently affirmed, saying, Of a truth this fellow also was with him: for he is a Galilean. And Peter said, Man, I know not what thou sayest. *And a little after, they that stood by said again to Peter, Surely thou art one of them; for thou art a Galilean, and thy speech agreeth thereto,* [and] bewrayeth thee. Then began he to curse and to swear, saying, I know not *this man of whom ye speak.* And immediately, while he yet spake, the cock crew *the second time.*

And the Lord turned, and looked upon Peter.

Peter's Bitter Weeping.

And Peter remembered the word of the Lord Jesus, how he had said unto him, Before the cock crow *twice,* thou shalt deny me thrice. And *when he thought thereon,* he went out, and wept bitterly.

§132

Trial before Jewish Authorities:

First Trial.

The high priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said. And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

They Seek False Witness.

Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death; but found none; *for many bare false witness against him, but their witness agreed not together.* At the last came two false witnesses, and said, This fellow said, I am able to destroy

the temple of God, and to build it in three days. *We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together.*

Trial before Jewish Authorities.

And the high priest arose, and *stood up in the midst, and asked Jesus, saying*, Answerest thou nothing? what is it which these witness against thee? But Jesus held his peace, *and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?* I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, *I am*: thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

The High Priest's Solemn Adjuration Answered.

Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. What think ye? They answered and said, He is guilty of death.

"He is Guilty of Death."

And the men that held Jesus mocked him, and smote him. *And some began to spit on him;* then did they spit in his face, and buffeted him. **And when they had blindfolded him,** *the servants* and others **struck him on the face** with the palms of their hands, **and asked him,** saying, Prophesy unto us, thou Christ, Who is he that smote thee? **And many other things blasphemously spake they against him.**

Jesus is Mocked.

And straightway when the morning was come, **as soon as it was day,** all the chief priests *held a consultation with the elders* of the people *and scribes and the whole council*, and took counsel against Jesus to put him to death; **and led him**

Second Trial.

into their council, saying, Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe: and if I also ask you, ye will not answer me, nor let me go. Hereafter shall the Son of man sit on the right hand of the power of God. Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. And they said, What need we any further witness? for we ourselves have heard of his own mouth. *And they all condemned him to be guilty of death.*

§133
Trial before Pilate:

And when they had bound him, the whole multitude of them arose, and led him away *from Caiaphas unto the judgment hall,* and delivered him unto Pontius Pilate the governor. *And it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover. Pilate then went out unto them, and said, What accusation bring ye against this man? They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee. Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death: that the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.*

What Accusation?

And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a king.

Then Pilate entered into the judgment hall again, and called Jesus. And Jesus stood before the governor: and the governor asked him, saying, Art thou the king of the Jews? *Jesus answered*

him, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? thine own nation and the chief priests have delivered thee unto me: what hast thou done? Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered and said unto him, *Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth?*

Trial before Pilate:

A King, and a Kingdom.

And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all. And the chief priests and elders *accused him of many things; but he answered nothing. And Pilate asked him again, saying,* Hearest thou not how many things they witness against thee? *Answerest thou nothing? behold how many things they witness against thee. But Jesus yet* answered him to never a word; insomuch that the governor marvelled greatly.

The Faultless Man.

Then said Pilate to the chief priests and to the people, I find no fault in this man. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, he asked whether the man were a Galilean. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself was at Jerusalem at that time.

And when Herod saw Jesus, he was exceeding

Trial before Pilate:

Jesus before Herod.

glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing. And the chief priests and scribes stood and vehemently accused him. And Herod with his men of war set him at naught, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves.

Again before Pilate:

"No Fault in this man."

And Pilate, when he had called together the chief priests and the rulers and the people, said unto them, Ye have brought this man unto me, as one that perverteth the people; and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him: no, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him. I will therefore chastise him, and release him.

Pilate warned by his Wife.

When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man; for I have suffered many things this day in a dream because of him.

Now at that feast the governor was wont to release unto the people *one* prisoner, *whomsoever they desired.* (For of necessity he must release one unto them at the feast.) And they had then a notable prisoner, called Barabbas, *a robber,* (who for a certain sedition made in the city, and for murder, was cast into prison:) *which lay bound with them that had made insurrection with him. And the multitude crying aloud began to desire him to do as he had ever done unto them.*

Therefore when they were gathered together, Pilate said unto them, *Ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?* Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered him. But the chief priests and elders persuaded the multitude that they should ask *that he release Barabbas unto them*, and destroy Jesus. And they cried out all at once, saying, *Not this man, but Barabbas:* away with this man, and release unto us Barabbas. Pilate therefore, willing to release Jesus, answered and said unto them again, Whether of the twain will ye that I release unto you? They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus which is called Christ, *whom ye call the King of the Jews?* They cried, saying, Crucify him, crucify him. And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go. And they were instant with loud voices, requiring that he might be crucified: *and they cried out the more exceedingly, Crucify him:* let him be crucified: and the voices of them and of the chief priests prevailed.

Trial before Pilate:

Jesus, or Barabbas?

When Pilate saw that he could prevail nothing, but rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children. And Pilate, *willing to content the people*, gave sentence that it should be as they re-

Pilate Washes his Hands.

"His Blood be on Us."

Trial before Pilate:

quired. And he released unto them Barabbas, that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

Pilate Scourges Jesus, and Delivers Him to be Crucified.

Then Pilate therefore took Jesus, and scourged him; and when he had scourged Jesus, he delivered him to be crucified. Then the soldiers of the governor took Jesus into the common hall, *called Prætorium*, and gathered unto him the whole band of soldiers. And they stripped him, *and clothed him in purple*, and put on him a scarlet robe. And when *the soldiers* had platted a

Crown of Thorns.

crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, *and began to salute him*, saying, Hail, King of the Jews! *And they smote him with their hands,* and they

They Spit on Him.

spit upon him, and took the reed, and smote him on the head, *and bowing their knees worshipped him.*

Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may

No Fault in Him.

know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold

Behold the Man!

the Man! When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate

unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

Pilate seeks in Vain to Release Jesus.

And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no King but Caesar. Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away.

The Formal and Final Sentence.

§134

The Vain Regret, and Awful Fate, of the Traitor.

Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself; [and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem.]*

*Acts 1: 18–19

And the chief priests took the silver pieces, and said, It is not lawful for to put them into the

treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called [in their proper tongue, Aceldama, that is to say,]* The field of blood, unto this day. Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; and gave them for the potter's field, as the Lord appointed me.

*Acts 1: 18–19.

§135
The Crucifixion:

And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him; *and he bearing his cross went forth.* And as they came out, they found a man of Cyrene,

To Calvary.

Simon by name, *who passed by, coming out of the country; the father of Alexander and Rufus:* and they laid hold upon Simon, and on him they laid the cross, that he might bear it after Jesus: him they compelled to bear his cross.

Many Bewail Him.

And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry?

And there were also two others, malefactors, led with him to be put to death. And when

The Crucifixion:

they were come unto a place called *in the Hebrew* Golgotha, [and in the Latin] Calvary, *which is, being interpreted*, A place of a skull, they gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. And they gave him to drink wine mingled with myrrh: but he received it not.

Golgotha, Calvary.

And it was the third hour, and they crucified him there. *And with him they crucify two,* malefactors, *thieves; the one on his right hand, and the other on his left. And the Scripture was fulfilled, which saith, And he was numbered with the transgressors.* Then said Jesus, Father, forgive them; for they know not what they do.

They Crucify Him.

Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did; they parted his raiment, and cast lots *upon them, what every man should take.* And sitting down they watched him there.

They Cast Lots for His Vesture.

§136

On the Cross:

And Pilate wrote a title, the superscription of his accusation, in letters of Greek, and Latin, and Hebrew, *and put it on the cross,* over his head. *And the writing was,* THIS IS JESUS *OF NAZARETH,* THE KING OF THE JEWS. *This title then read many of the Jews; for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to*

The Superscription of His Accusation.

On the Cross:

Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. Pilate answered, What I have written I have written.

The Rulers and the People Deride Him.

And they that passed by reviled him, [and] *railed on him*, wagging their heads, and saying, *Ah*, thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God. Likewise also the chief priests mocking him, with the scribes and elders, said, *Let Christ the King of Israel descend now from the cross, that we may see and believe.* He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.

The Soldiers and the Thieves Mock Him.

And the soldiers also mocked him, coming to him, and offering him vinegar, and saying, If thou be the King of the Jews, save thyself. The thieves also, which were crucified with him, *reviled him*, [and] cast the same in his teeth, saying, If thou be Christ, save thyself and us. [But afterward only] one of the malefactors which were hanged railed on him: but the other answering rebuked him, saying, Dost thou not fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

The Repentant Thief.

Now there stood by the cross of Jesus his mother, **On the Cross:**
and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, **His Mother and the Beloved Disciple.**
whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

And it was about the sixth hour: *and when the sixth hour was come,* the sun was darkened, **Darkness.**
and there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus **"Eli, Eli, lama sabachthani?"**
cried with a loud voice, saying, Eli, Eli, lama sabachthani? *which is, being interpreted,* My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias.

After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst. Now there was set a vessel **"I Thirst."**
full of vinegar: and straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him. *When Jesus therefore had* **"It is Finished."**
received the vinegar, he said, It is finished. And when Jesus had cried again with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he *bowed his head, and* gave up the ghost. And, behold, the vail of **He Dies.**
the temple was rent in twain in the midst from the top to the bottom; and the earth did quake, and the rocks rent.

Now when the centurion, *which stood over against him,* and they that were with him, watching Jesus, saw the earthquake, and those

On the Cross.

things that were done; *that he so cried out, and gave up the ghost*, he glorified God, saying, Certainly this was a righteous man; and they feared greatly, saying, Truly this was the Son of God.

The Centurion's Opinion of Christ.

His Grief-stricken Friends.

And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things; among *whom* was Mary Magdalene, and Mary the mother of James and Joses, and *Salome*, the mother of Zebedee's children: (*who also, when he was in Galilee, followed him, and ministered unto him;*) *and many other women which came up with him unto Jerusalem.*

And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

They Break not His Legs, but Pierce His Side.

And that day was the preparation, and the sabbath drew on. *The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was a high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: but one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true; and he knoweth that he saith true, that ye might believe. For these things were done, that the Scripture should be fulfilled, A bone of him shall not be broken. And again another Scripture saith, They shall look on him whom they pierced.*

And, behold, there was a rich man of Arima-

§137

The Burial:

thea, a city of the Jews, named Joseph, *an honorable* counsellor, who also himself waited for the kingdom of God; and he was a good man, and a just, *being* also himself *a disciple of Jesus, but secretly for fear of the Jews:* (the same had not consented to the counsel and deed of them.)

Joseph Begs the Body of Jesus.

And now when the even was come, *because it was the preparation, that is, the day before the sabbath,* this man *came, and went in boldly unto* Pilate, and begged the body of Jesus, [and] *besought Pilate that he might take it* away.*

**the body of Jesus*

The Centurion Testifies to His Death.

And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead. And when he knew it of the centurion, he commanded the body to be delivered *to Joseph. And he bought fine linen, and came therefore and took the body of Jesus down.*

Joseph and Nicodemus Bury Him.

And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about a hundred pound weight. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

The Sepulchre.

Now in the place where he was crucified there was a garden. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock *in the garden,* wherein never man before was laid. *There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand.* And he rolled a great stone to the door of the sepulchre, and departed.

The Last Watchers.

And there were Mary Magdalene, and the other Mary, *the mother of Joses,* sitting over against the sepulchre, [and] *beheld where he was laid.* And the women also, which came with

him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.

§138
They Seal the Stone, and set a Watch.

Now the next day, that followed the day of preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

§139
The Resurrection Morning:

Scenes at the Grave.

And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And, behold, there was a great earthquake: and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many: for the angel of the lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men.

And in the end of the sabbath, as it began to dawn toward the first day of the week, *very*

early in the morning, when it was yet dark, came Mary Magdalene and the other Mary to see the sepulchre, *at the rising of the sun,* bringing the spices which they had prepared, and certain others with them. *And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?* And when they looked, they saw that the stone was rolled away *from the sepulchre;* for it was very great.

The Resurrection Morning:

The Women come to Anoint the Body.

And they entered in, and found not the body of the Lord Jesus. *Then Mary* runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.*

**she*

They Enter the Empty Tomb, the First time;

And entering into the sepulchre [*the second time,*] *they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.* And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus *of Nazareth,* which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go *your way* quickly, and tell his disciples *and Peter* that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him; *as he said unto you;* lo, I have told you.

the second time.

And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments: and as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, saying, The Son of man must be

The Resurrection Morning:

delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words.

And they went out and departed quickly from the sepulchre with fear and great joy; *for they trembled and were amazed;* and did run to bring his disciples word: *neither said they anything to any man; for they were afraid.*

Peter and John Run to the Sepulchre, followed by Mary.

Then arose Peter *therefore, and that other disciple, and went forth,* and ran unto the sepulchre. *So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him,* and stooping down, *went into the sepulchre, and seeth the linen clothes* laid by themselves, *and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed;* [but Peter] departed, wondering in himself at that which was come to pass. *For as yet they knew not the Scripture, that he must rise again from the dead.*

John Believes; Peter wonders.

Then the disciples went away again unto their own home. But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

Mary Weeping at the Tomb.

Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She Mary! *turned herself, and saith unto him, Rabboni; which* Rabboni! *is to say, Master. Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God and your God. Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.*

Jesus meets the Women.

And [they] **returned from the sepulchre, and told all these things unto the eleven, and to all the rest.** And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

The Women tell the Weeping Disciples.

It was Mary Magdalene, and Joanna, and Mary the Mother of James, and other women that were with them, which told these things unto the apostles [*and*] *them that had been with him, as they mourned and wept; that she had seen the Lord, and that he had spoken these things unto her. And they, when they had heard that he was alive, and had been seen of her, believed not.* **And their words seemed to them as idle tales, and they believed them not.**

§140

Report of the Watch.

Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done. And when they were assembled with the elders,

Report of the Watch.

and had taken counsel, they gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole him away while we slept. And if this come to the governor's ears, we will persuade him, and secure you. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews unto this day.

* I. Cor. 15: 5.

[And he was seen by Cephas.]*

§141

The Walk to Emmaus:

And, behold, *after that he appeared in another form unto two of them, as they walked, and went into the country* that same day, to a village called Emmaus, which was from Jerusalem about three-score furlongs. And they talked together of all these things which had happened. And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him.

Two Disciples meet Jesus, but Know Him not.

And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done. Yea, and certain women also

What Things?

of our company made us astonished, which were early at the sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not.

The Walk to Emmaus.

Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself.

The Things Concerning Himself.

And they drew nigh unto the village, whither they went: and he made as though he would have gone further. But they constrained him, saying, Abide with us; for it is toward evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?

They Know Him in Breaking of Bread.

And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told *unto the residue* what things were done in the way, and how he was known of them in breaking of bread: *neither believed they them.*

Then afterward the same day at evening, being

§142
Jesus Appears to the Ten Disciples, Thomas being Absent.

the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus himself [*and*] *appeared unto the eleven as they sat at meat, and stood in the midst* of them, *and saith unto them,* as they thus spake, *Peace be unto you. And* [*he*] *upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.*

Convincing Evidence.

But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he showed them his hands and his feet, *and his side. Then were the disciples glad, when they saw the Lord.* And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of a honeycomb. And he took it, and did eat before them.

Their Understanding Opened.

And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me. Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things.

The Promise of the Father.

Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. *And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.*

And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained.

§143

Jesus Appears to Thomas and the Rest.

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

And after eight days again his disciples were within, and Thomas was with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him, My

Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

§144
Jesus Appears to Seven Disciples at the Sea of Tiberias:

After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he himself. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

The Night of Fruitless Toil.

But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus. Then Jesus saith unto them, Children, have ye any meat? They answered him, No. And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea. And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

"It is the Lord."

As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. Jesus saith unto them, Bring of the fish which ye have now caught. Simon Peter went up, and drew the net to land full of great fishes, a hundred and fifty and three: and for all there

were so many, yet was not the net broken. Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord. Jesus then cometh, and taketh bread, and giveth them, and fish likewise. This is now the third[16] time that Jesus shewed himself to his disciples, after that he was risen from the dead.

At the Sea of Tiberias.

"Come and Dine."

So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith unto him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He said unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake he, signifying by what death he should glorify God.

"Lovest Thou Me?"

And when he had spoken this, he saith unto him, Follow me. Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. Then went this saying abroad among the brethren, that

"What is that to thee?"

that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee? This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.

§145

Jesus Appears to the Disciples on a Mountain in Galilee.

Then the eleven disciples went away into a mountain in Galilee,[17] where Jesus had appointed them, [where he was seen of about five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.*] And when they saw him, they worshipped him; but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

*I. Cor. 15: 6.

The Great Commission.

§146

Other Appearances.

[After that he was seen of James; then of all the apostles;†] [to whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: and being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.‡]

†I. Cor. 15: 6.

‡Acts 1: 3–5.

[When they therefore were come together, they asked of him, saying, Lord, Wilt thou at this time restore again the kingdom to Israel? And

§147
The Ascension.

he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.‡]

‡Acts 1: 6–8.

So then after the Lord had spoken unto them, he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven, *and sat on the right hand of God:* [and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.*]

*Acts 1: 9–11.

And they worshipped him, and returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God. Amen. *And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen.*

§148
Conclusion: The Purpose of the Gospels.

And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name. Amen.

NOTES.

[The "Outline Life", a feature added to this work after the MS. thereof had been completed, has rendered unnecessary many notes already prepared, and now discarded. The only aim had in view in their preparation was, to help to a clear understanding of the Gospel story from a historical point of view. In most cases this help has been as well rendered in the "Outline Life" as the ability of the author and the limits of this book make possible; hence, only a few notes follow.

Many works, new and old, have been consulted in the preparation of "One Gospel"; but none has been more helpful than "The Life of Our Lord" by Dr. Samuel J. Andrews. Though not a voluminous book, yet in it will be found a very satisfactory treatment of the Chronology and Topography of the Gospels.]

1.—The historical references here long presented a most formidable chronological difficulty. It is now, however, generally agreed that Quirenius (Cyrenius) was twice governor of Syria: first, from about 746 to 751 U. C. (B. C. 8-4), and second, from 760 to 765 U. C. (A. D. 6-11); that he made a "taxing" or enrollment each time he was governor; and that the taxing here referred to was the one first made by him. This agrees with all other known historical data bearing upon the date of our Lord's birth. (See Note 3.)

2.—They returned to Nazareth immediately after the Presentation in the Temple, as Luke plainly says. This they would very naturally do, as there was their home, which they had left about two months before, to be absent only for a short while. But when they thought of the fact that their infant son was to receive the throne of David (Luke 1:32), and also of the strange providence which had

caused Him to be born at Bethlehem, the city of David, they determined to remove thither and bring up Jesus in His natal city. And they evidently returned to Bethlehem, though no mention is made of it, and were there when the Magi came to Jerusalem seeking for the new-born King of the Jews.

3.—There are certain well known historical facts which furnish data for the determination of the date of our Lord's birth, within the limits of a few years. These are: 1. Jesus was born before the death of Herod the Great. 2. Herod died, according to Josephus, on or about the 1st of April, 750 U. C. 3. Before Herod's death certain events transpired in the life of the Infant Jesus which must have occupied not less than two or three months,—His circumcision, presentation in the Temple, the visit of the Magi, the flight into Egypt, the slaughter of the Innocents. Hence His birth could not have been *later* than January or February, 750 U. C. 4. Since it was after the "taxing" or census made when Quirenius was governor of Syria, which was begun in 746 U. C., and finished some years later, His birth could not have been *earlier* than 746 U. C. He was born, then, between 746 and 750 U. C. 5. But Jesus began to preach when He was about thirty years old. From the reference to the building of the Temple (John 2:20), and from historical data as to when it was begun and finished, there is a probable argument that he began to preach about 779 or 780 U. C., and was therefore born in the year 749 or 750 U. C. 6. From the Magi's visit, taken in connection with certain well known astronomical facts, there is also a probable argument that Jesus was born sometime between 747 and 750 U. C. 7. From all of which we learn that the birth of our Lord was not *later* than about January 750, nor *earlier* than 746 U. C., the *most probable* date being some time in the year 749 U. C. (B. C. 5).

As to the time of year: 1. Assuming the year 749 as that in which Christ was born, then from the known times when the "course of Abia" officiated in the Temple, He could have been born in either June or December. 2. From climatic conditions,—the fact that in Palestine December is one of the most pleasant months in the year, when the earth about Bethlehem is clothed with verdure, but in June is parched and barren, and the flocks are away upon the "wilderness" pasture lands,—it is probable that December is the month of His birth. 3. From the consideration of other facts, (Elizabeth's conception, etc.), His birth could not have been *earlier* than the middle of December; nor, as we have seen, *later* than about the middle of January.—There are no data, unless we consider tradition as such, by which we can determine the day of the month on which

our Lord was born. From about 350 A. D., December the 25th has been generally observed as the day. Against that being the correct date there can be no valid historical objection; for it, the probabilities are very great.—Finally: While we cannot positively assign the birth of our Lord to any day, month, or year, there is probability so strong as to amount to almost certainty that He was born on December 25th, 749 U. C. (B. C. 5.)

4.—John evidently knew Jesus as a man, superior to himself in holiness (Matt. 3:14); he doubtless knew him from childhood, being His kinsman; but he did not know him as the Messiah, until He was so revealed to him by the descent of the Holy Spirit at His baptism.

5.—The "third day" from the time of their departure from Judea, the journey occupying two or two and a half days.

6.—That is, they went from the city, Jerusalem, into the country or rural parts of Judea.

7.—There were three stages in the fellowship of the Apostles with Christ, to each of which they received a distinct call: first, as simple believers in Him, and as His occasional companions, (John 1:43); second, the abandonment of all secular pursuits, and a constant attendance on Him, (Matt. 4:19, Lk. 5:11); third, the ordained apostolate, (Mark 3:14, John 15:16). This is the second call, between which and the first call there was a period of several months, during which time the apostles were engaged in their secular work; but they were never so engaged after this second call. (See Bruce, "*Training of the Twelve.*")

8.—It is a generally accepted principle that what is done by a man's agent or representative is done by the man himself. All history must be so interpreted. It is upon this principle that Matt. proceeds in the narration of this event; and so he speaks of the centurion as coming and addressing Jesus in person, when, according to Luke, he sent the elders of the Jews, and spoke through them. There are reasons for believing that Luke's account is strictly according to fact; and that the record of Matt. is equally true, if interpreted according to the above mentioned principle. (See Edersheim's "*Life and Times of Jesus the Messiah.*")

9.—Matthew says there were two demoniacs; Mark and Luke mention only one,—as being, probably, much more notorious than the other. But their mention of one is no denial of there being two. "In the year 1827 Lafayette visited the United States, and was everywhere welcomed with honors and pageants. Historians will describe

these as noble incidents in his life. Other writers will relate the same visit as made, and the same honors as enjoyed, by two persons, viz., Lafayette and his son. Will there be any contradiction between these two classes of writers? Will not both record the truth?" (Robinson's *Harmony*.) Mark is taken as the basis of the blended account here given, because his is the fullest record. What he and Luke say of the *one* will doubtless apply to the *two* spoken of by Matthew.

10.—In the beginning of this section, we are told that Jesus and his disciples went over the sea to a desert place belonging to the city called Bethsaida; and here Jesus commanded them to go over the sea to the other side, to Bethsaida. Two explanations are offered, either of which seems to meet all the requirements of the Gospel narrative. First: That there were two Bethsaidas, on opposite sides of a bay in the north east of the sea of Galilee, only a few miles apart, one of which was but a village, and near to Capernaum. Second: that there was but one Bethsaida; that Jesus fed the multitude in a desert place lying to the south east of this city, and across an arm of the sea from it; and hence, to go from where they were to Bethsaida, they would have to cross over the sea, or an arm of the sea, to the other side.

11.—It would seem that James and John came somewhat in advance of their mother, and made their request, she remaining in the background until they have spoken, when she also comes forward and repeats the petition which she had doubtless heard her sons make. This is a plausible supposition, and by it Matt. and Mark are brought into perfect concord.

12.—There are two difficulties here: first, as to the number of blind men healed; second, as to the time and place of the healing. Matt. says there were two, while Mark and Luke mention but one. For a satisfactory explanation of this difficulty, see Note 9. As to the time and place: Matt. and Mark say it was as Jesus was departing from Jericho. Our English version makes Luke say it was as He was entering the city; but the Greek words rendered, "as He was *come* nigh," may be as truthfully read, "as He *was* nigh;" and this I have taken the liberty to do, on the authority of the best Greek Lexicons. Thus read, Luke is found not to disagree with Matt. and Mark.

13.—"During supper." This is the reading of the Revised Version, which is much more satisfactory than that of the Authorized Version; for, according to John himself they had not yet begun to eat. In taking their places at the table, the disciples had manifested an unseemly strife for the seats of honor; and to rebuke them Jesus

rises from the table before eating, and performs a servant's duty,—that of washing their feet.

14.—Not less than three, and sometimes as many as five, cups were drunk at the Passover, at different intervals. It is probable that only three cups were used by our Lord on this occasion; the one mentioned here (Luke 22 : 17) being the second, and drunk just before eating of the Paschal lamb. The third Paschal cup, called the "cup of blessing," and drunk just after the eating of the lamb, is the one mentioned in Luke 22 : 20, Matt. 26 : 27, Mark 14 : 23; and is the cup used by our Lord in the institution of His Supper.

15.—Peter's Denials consist not, as is generally supposed, of only three assertions, but of eight, or at least seven; but they form three distinct series of denials: First, while he is in the hall, warming himself by the fire; Second, when he goes out on the porch; and Third, "about the space of one hour after," when he had gone again into the hall.

16.—This is the third time He had shown Himself to His disciples *in a body;* but he had been seen many times before this by some of them, and by the women.

17.—Matt. 28 : 16 reads, Then the eleven disciples went away into Galilee, into a mountain, *et seq.* But as John, in the preceding section, tells of their being in Galilee, I omit here that statement in Matt., and make a slight change in the order of the words.

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